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Eighty-first
Semi-Annual
Conference

of the

CHURCH OF
JESUS CHRIST
OF LATTER-
DAY SAINTS



HELD IN THE
Tabernacle and Assembly Hall,
Salt Lake City, Utah, Oct. 6, 7, 9, 1910
with a full report of the discourses

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GENERAL CONFERENCE

OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

FIRST DAY.

The Eighty-First Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m. on Thursday, Oct. 6, President Joseph F. Smith presiding.

AUTHORITIES PRESENT.

There were present of the First Presidency, Joseph F. Smith, Anthon H. Lund and John Henry Smith; of the Council of the Twelve Apostles, Francis M. Lyman, Heber J. Grant, Reed Smoot, Hyrum M. Smith, Charles W. Penrose, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins and Joseph F. Smith, Jr.; Presiding Patriarch John Smith; of the First Council of Seventies, Seymour B. Young, Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin and Charles H. Hart; of the Presiding Bishopric, Charles W. Nibley, Orrin P. Miller and David A. Smith. There were also a large number of Presidents of Stakes and Missions, with their Counselors, Bishops of Wards, Patriarchs, and numerous other prominent men and women representing various quor-

ums and organizations of the Church.

President Joseph F. Smith called the assembly to order, and the conference services were commenced by the choir and congregation singing the hymn:

Come, come, ye Saints, no toil nor labor
fear,
But with joy wend your way;
Though hard to you this journey may
appear,
Grace shall be as your day.

Prayer was offered by Elder Melvin J. Ballard.

The choir and congregation sang the hymn:

We thank Thee, O God, for a Prophet,
To guide us in these latter days;
We thank Thee for sending the Gospel
To lighten our minds with its rays.

PRESIDENT JOSEPH F. SMITH.

OPENING ADDRESS.

Increased love for the Gospel a result of increased knowledge.—True to all pledges and assumed obligations to God, His Church and people, and to the world.—Professed members of the Church must stop traducing.—Admonition to the Saints to be faithful to covenants.—Study of Gospel principles adds to faith.—The Saints have nu-

merous testimonies, additional to other Christians, concerning the Messiah.—Strong personal testimony of the divinity of Joseph Smith's appointment to restore the Gospel and reveal doctrines of salvation.

I feel very grateful for the privilege of being present with you this morning, at the opening of our eighty-first anniversary of the semi-annual conference of the Church. I am pleased to see so many present, and my heart is full of blessing for the Latter-day Saints and, indeed, for all the honest in heart throughout the world. I earnestly desire that the Spirit of the Lord may visit us and abide with us throughout all the sessions of this conference, that those who administer and those who are administered unto may rejoice exceedingly in the presence of the Holy Spirit upon them and in their hearts, inspiring them to diligence and faithfulness in the great work of God in which we are engaged.

I do not feel that I should occupy very much time this morning. I have just got out of my bed, where I have lain for more than a month, with very little exercise, and I feel the effects of the inertia, the inactivity to which I have been subjected—not willingly but unwillingly—for the last thirty days or more. Nevertheless, I feel in my heart to say to this congregation that I love the gospel, I love the truth that has been revealed anew to the children of men in these latter days, more, if possible, today than ever I did in my life. I believe in it just as truly and as firmly today as I ever did, and, if possible, more so; and I think it is possible, for the reason that I believe all true Latter-day Saints are growing. They are progressing, they are absorbing more light, more intelligence, stronger

convictions of the truth, day by day; for we cannot help doing this, if we enjoy the spirit of the gospel as we should.

I feel happy, this morning, in having the privilege to say to you that in the days of my childhood and early youth, I made a pledge with God and with His people that I would be true to them. In looking over the experiences of my life, I cannot now discern and do not remember a circumstance, since the beginning of my experience in the world, where I have felt, for a moment, to slacken or relax in the pledge and promise that I made to God and to the Latter-day Saints, or to the Church of Jesus Christ of Latter-day Saints in my youth. And if there is a man, or a woman, in the world that can point out to me an instance, in all my life, where I have been untrue to my pledge, or promise, or covenant, I shall be glad to receive that information from that man or woman. As an elder in Israel I tried to be true to that calling; I tried to my utmost to honor and magnify that calling. When I became a seventy, I felt in my heart to be true to that calling, and I strove, with all the intelligence and fervor of my soul, to be true to it. I have no knowledge nor recollection of any act of mine, or any circumstance in my life where I proved untrue or unfaithful to these callings in the priesthood of the Son of God. Later in my life, when I was called to act as an apostle, and was ordained an apostle, and set apart to be one of the Twelve, I strove to honor that calling, to be true to it, and to my brethren, to the household of faith, and to the covenants and obligations involved in receiving this holy priesthood which is after the order of the Son of God.

I am not aware that I ever violated one of my obligations or pledges in these callings to which I have been called. I have sought to be true and faithful to all these things. I have endeavored to be true to my family; and if, ever, I have violated one pledge or promise, or neglected one obligation that rests upon me in these relationships, I do not know it.' And when I have made pledges to the people of God, or to the world, if ever I have violated those pledges I do not know it. Furthermore, I do not believe there is a man living that does know it, or that can truthfully testify that I ever did violate those pledges.

I stand before you today, my brethren, sisters and friends, on the ground that I have tried to be true to God, to the utmost of my knowledge and ability; that I have tried to be true to my people, to the utmost of my knowledge and ability; and I have been true to the world in every pledge and promise that I have made to the world, notwithstanding there have been men who have shown a disposition to make it appear that I was a hypocrite, that I was two-faced: that I was one thing to the world and another thing in secret. I want it distinctly understood that those who have conveyed such an idea as this to mankind have been wilfully injuring me, wronging me, and falsifying me and my character before the people; and I want it distinctly understood those things must stop. They must stop at least among men that profess to be members of the Church of Jesus Christ of Latter-day Saints. I can endure to be maligned and persecuted by my enemies, who are also enemies of the Kingdom of God, but I do not want to be maligned and belied by men who profess to be

members of the Church of Jesus Christ of Latter-day Saints, neither intentionally or otherwise. Now, I trust that you understand clearly what I mean. I do not know how I can make it much plainer or clearer, with the knowledge that I have of language. Then, I repeat, as the Lord has helped me in the past to be true to my covenants, that I have entered into with Him and with you, with my brethren and with the Church of Jesus Christ of Latter-day Saints, so by His help and by His blessing I propose to be true throughout the future of my life, whether I am permitted to live long or short; it matters not to me. While I live, I hope to be a true man, an honest man, a man who can face all mankind and, at last, who can stand before God, the Judge of the quick and the dead, and not quail for what I have done in the world.

May God bless you. May peace abide with you, my brethren and sisters. I pray you to be true to your covenants; be true to those covenants that you made in the waters of baptism, to those covenants you made in the house of the Lord, and true to every righteous obligation that devolves upon you. To be Latter-day Saints, men or women must be thinkers, and workers; they must be men and women who weigh matters in their minds, men and women who consider carefully their course of life and the principles that they have espoused. Men cannot be faithful Latter-day Saints unless they study and understand, to some extent at least, the principles of the gospel that they have received. When you hear of people, that profess to be Latter-day Saints, running off on tangents, on foolish notions and one-horse, cranky ideas,

things that are obviously opposed to reason, and to good sense, opposed to principles of righteousness and to the word of the Lord, that has been revealed to men, you should know at once that they have not studied the principles of the gospel, and do not know very much about the gospel. When people understand the gospel of Jesus Christ, you will see them walking straight-forward, according to the word of the Lord, and the law of God, strictly in accordance with that which is consistent, just, righteous, and in every sense acceptable to the Lord, who only accepts of that which is right and pleasing in His sight; for only that which is right is pleasing unto Him.

I have not time, neither have I strength, this morning, to enter into details or to undertake to preach a lengthy discourse. I do not feel able to do it, physically. The spirit is willing, but just now the flesh is not very strong; but I want to bear my testimony to you Latter-day Saints. I know that my Redeemer lives. We have all the testimony and all the evidence of this great and glorious truth, that the world has, that is, all that the so-called Christian world possesses; and, in addition to all that they have, we have the testimony of the inhabitants of this western continent, to whom the Savior appeared, and delivered His gospel, the same as He delivered it to the Jews. In addition to all this new testimony and the testimony of the holy scriptures from the Jews, we have the testimony of the modern Prophet, Joseph Smith, who saw the Father and the Son, and who has borne record of them to the world; whose testimony was sealed with his blood, and is in force upon the world to-

day. We have the testimony of others who witnessed the presence of the Son of God, in the Kirtland temple, when He appeared to them there, and the testimony of Joseph and Sidney Rigdon, who declared that they were the last witnesses of Jesus Christ. Therefore, I say again, I know that my Redeemer lives; for in the mouths of these witnesses this truth has been established in my mind.

Beside these testimonies, I have received the witness of the Spirit of God in my own heart, which exceeds all other evidences, for it bears record to me, to my very soul, of the existence of my Redeemer, Jesus Christ. I know that He lives, and that in the last day He shall stand upon the earth, and that He shall come to the people who shall be prepared for Him, as a bride is prepared for the bridegroom, when He shall come. I believe in the divine mission of the Prophet Joseph Smith, and I have every evidence that I need—at least enough to convince me of the divinity of his mission.

I am proud to say that I have accepted and have tried to keep and honor every word that has proceeded from the mouth of God through him. As—"It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." No one will dare to accuse me of side-tracking from, or of refusing to obey any doctrine taught by or revealed through the Prophet Joseph Smith.

I bear my testimony to you and to the world, that Joseph Smith was raised up by the power of God to lay the foundations of this great Latter-day work, to reveal the fullness of the gospel to the world in this dispensation, to restore the

priesthood of God to the world, by which men may act in the name of the Father, and of the Son, and of the Holy Ghost, and it will be accepted of God; it will be by His authority. I bear my testimony to it; I know that it is true.

I bear my testimony to the divine authority of those who have succeeded the Prophet Joseph Smith in the presidency of this Church. They were men of God. I knew them; I was intimately associated with them; and as one man may know another, through the intimate knowledge that he possesses of him, so I can bear testimony to the integrity, to the honor, to the purity of life, to the intelligence, and to the divinity of the mission and calling of Brigham, of John, of Wilford, and of Lorenzo. They were inspired of God to fill the mission to which they were called, and I know it. I thank God for that testimony and for the spirit that prompts me and impels me towards these men, toward their mission, toward this people, toward my God and my Redeemer. I thank the Lord for it, and I pray earnestly that it may never depart from me—worlds without end.

God bless you, is my prayer, in the name of Jesus Christ. Amen.

A contralto solo, "Fear Not," was sung by Sister Mabel Cooper.

PRESIDENT ANTHON H. LUND.

The way to regain our Heavenly Father's presence has been made known.—Interest in Temple work greatly increased.—Recent persecution of missionaries in Germany seems to have resulted beneficially.—Gratifying progress in all the European countries, in spite of obstacles.—Children should be taught practical religion.—Attend-

ance at Sacrament meetings an important duty.

I am very happy, this morning, to be present at this conference and to see so many of the saints who have assembled here at this first meeting. I rejoice that we have had the pleasure of listening to our president, that his health has permitted him to leave his room and to come here and bear such a powerful testimony unto us. I know that you, with me, are happy to see him and to listen to him, and our prayers are that President Smith may regain his wonted health, and be released from all pain of the kind he has suffered so long.

I was pleased to listen to the beautiful song that has just been rendered, and my thoughts were drawn to that happy period concerning which our sister sang, the time when sorrow and crying shall not be found, and death be no more; and then to be in the presence of our heavenly Father. What a beautiful hope we have; and we have learned the way to realize it. Jesus is the way; He taught us how to regain our Father's presence; He atoned for our sins and made us one with the Father again. Now, if we desire to have a share in that happy condition of which our sister sang, we must follow the example He has given us. We must study the way and walk therein; we must study our duties and perform them, and not shrink from them, nor neglect them.

I believe that during the last six months there has been great progress in the Church, and that the saints are drawing nearer unto God, and are trying to perform their duties better than before. When I look upon the eagerness with which the saints flock to the temples, I

know that in spiritual matters they feel well. During the last year, the temple here has been crowded, and I congratulate the saints upon this fact, which shows that they love to go into the house of God and take part in the ordinances which are performed therein. The prophecy of Malachi is fulfilling; the hearts of the children are turned to their fathers. During the last six months we have had a great increase in the number of the members of the Genealogical Society, which proves the interest that the saints are taking in the great work for the dead. Many are sending abroad, obtaining their records to quite an extent, and I want to encourage the saints in this good work.

Yesterday we had seventy-two couples of young people come into the temple to be married. That is a good sign. We want the young people to begin married life aright. We want them to go to the house of God and make covenants with Him to serve Him, and also enter into covenants with one another in regard to married life, and to obtain the blessings of the sealings performed under the authority of the holy priesthood.

The work abroad continues to prosper. We have the joy to learn that the work in Europe is going forward in spite of all opposition. About three months ago, we heard about a wholesale exiling of our elders from Prussia. I believe there were twenty-one cast into prison, and it looked as if that government would succeed in its determination to stop the progress of the work of the Lord in that kingdom. Our elders, however, did not feel disheartened. If they could not labor in Prussia, there were other countries where they could go and la-

bor in the Lord's vineyard. We have had letters from prominent men in Germany and in France, asking us for literature. They wanted to know more about us and gave as a reason, that they had read about the persecution of the elders by the government of Prussia. They say they could hardly believe that such things could take place in the twentieth century. The report of the German mission shows that the work there has not been stopped, for the month after this occurrence was, I believe, one of the banner months in that mission, as to baptisms.

In a late letter from President McKay, we learn that the branch established at Vienna last year, with three members, has now grown to thirty-five; and at a meeting he attended there were a hundred people present and this was only a meeting by invitation. He thinks that there is one of the best openings for the proclamation of the gospel. Likewise in Hungary. Our elders have not done much in that kingdom. It belongs to Austria, but is a separate nationality. We have a brother there who has studied the language, and has published tracts in it, and a considerable awakening is witnessed there. People are eager to know something concerning the gospel of Christ, as revealed to the Prophet Joseph, and there are good prospects that many in that nation will come and join us. The brethren are continuing their labors in the French part of Switzerland, in France, and in Belgium, and are meeting success. Likewise in Holland in the Netherlands mission as a whole, our missionaries are obtaining gratifying results. In Norway there was some excitement, this summer, among the people. The priests and the press sought to have

laws passed against the elders being allowed to preach in Norway, and it looked for a while as if such laws would be passed. But, I am happy to say that the committee having the bill in hand reported to the Storthing or Congress of Norway, that there was no need of any more legislation in that regard. So our saints there feel to breathe freer.

Whatever men may do, I feel that nothing can be done to stop the progress of the work of the Lord. This is the gospel, restored unto the earth, and it must be preached to all nations. John, in describing the mission of the angel, that should come with the everlasting gospel, tells us that his proclamation was to go to all nations. None should be exempt; none had the gospel; it had to be restored and preached to all; and this has become our mission, brethren and sisters; we must do this work. We are sending two thousand elders abroad. They are working diligently, and they are gaining the love and confidence of those with whom they become acquainted. The people look upon these men, as men who are what they profess to be—earnest ministers of the gospel, who seek to enlighten their fellow-men concerning their belief; and in their works and in their lives they show the fruits of the faith which God has given them. We are sending out missionaries every year, in fact, every month.

I want to say to the saints, that our children should be taught in the principles of the gospel; they should be encouraged to attend the different organizations that have been established for the development of our children and our young people. We have several of these

organizations. Our Mutuals are doing a splendid work. We like to encourage those who are engaged therein, and encourage our fathers and mothers to see to it that their sons and their daughters take the courses that are given in the Mutuals. We also want to encourage them to send their children to the Primaries, to the Sunday Schools, and to the Religion Classes. We know that this is necessary.

Our children should be guarded against contaminating influences. When we read reports from the Juvenile courts, we feel shocked, and we are thankful that these courts have been established, for we believe they do a great deal of good. We hope that our legislature will sustain them; and we must take a hand with them. We must be warned by what we hear is going on among the young people, and try to protect them against the evil influences that are so demoralizing. Let us encourage our children to become members of the organizations I have mentioned and to receive as much training as possible in religion. We do not mean thereby that they should be taught theory entirely, but we want them taught practical religion. We want them taught how to pray, how to walk uprightly before God, how to learn to exercise charity to the neighbor, to do good to those who are in need, and to remember the sick. I was touched when I heard that a certain class in the Religion Class organization went and got flowers and sent them to a sick classmate to comfort him in his sickness, and thus gave evidence to the sick boy that he was remembered by his class. We should commend such things; we want to encourage our children to think of others besides themselves.

Now, brethren and sisters, do not discourage the children from attending the Primaries, the Religion classes, or the Mutuels. All of these organizations are of the utmost importance, and we desire to see them well attended, so that the young people may get the benefit of the teachings given therein.

We hope that the saints will be alive in their duties to attend their meetings. We find there is a slackness, in some places, and this I believe, to some extent, can be ascribed to those who have charge. The bishops and their assistants must study their congregations, and must seek to make their meetings interesting, so that they do not have to preach to empty benches. This has not been the custom in Israel. As a rule, our meeting houses are filled; but in some places there has arisen indifference, and where such neglect is seen, our brethren who have charge should study conditions and the causes of this negligence in regard to attending meetings.

We are commanded by the Lord to go to His house on the Sunday. The Sunday has been declared His holy day, and He commands us to go to His house and there offer up our oblations, there renew our covenants in the sacrament, there listen to those who shall address us, and take part in the worship of God. This duty cannot be neglected without our sustaining a great loss. Brethren and sisters, let us be thankful that God has given us the faith and a testimony of the truth, and has given us a testimony that Joseph Smith was a prophet, and that his successors have been men appointed by Him. We know this. This is our testimony, when we are called upon to speak, for we feel it within our heart of hearts. Now

let us carry out in our every-day life that which we know to be right, and the blessings of the Lord will attend us. May He bless the congregations of the saints. May He bless us in this conference; bless the speakers who shall address us, that such things may be brought forth as shall be for our best good. I ask it, in the name of Jesus Christ. Amen.

PREST. JOHN HENRY SMITH.

The Saints should emulate President Joseph F. Smith's example of faithfulness.—Satisfaction found in the proclamation of the Gospel.—Cheerful responses to calls for missionaries.—Folly of wandering in search of better locations.—Loyalty to the flag, land, and laws of the country enjoined.—Moral training of children an important duty.—Teachings of the Mormon Priesthood always inculcate virtue, honesty, and all righteous principles.

I have very great pleasure in welcoming you, one and all, to this conference, and endorsing with all my heart the good words that have been spoken by President Smith and President Lund in their addresses before you this morning. I am grateful, indeed, for the blessings of the Almighty, which we have received as a people. I am grateful to our countrymen for the kindly consideration they have given us, and the fairness with which they have treated us in the years that are passed and gone. I recognize, fully, that there has been much misunderstanding in the breasts of many people in regard to our purpose and mission in the world.

President Smith stated to us, very clearly and explicitly, this morning, his belief in the gospel of the Redeemer, in the mission of the

Latter-day Prophet, in the moral principles and doctrines essential to the well-being of mankind; and told of his efforts, at all times and in all places, to fulfill his obligations in honor to his God, to his country, and to his fellow-men. The spirit of his talk to us should make its impress upon the minds of every young man and young woman in this community. His determination to serve God, to keep His commandments, to be just and fair to all men, to love the truth, to betray no trust, but to fulfill all obligations in honor, should commend itself to every right-thinking man and woman within the confines of the Church of Jesus Christ of Latter-day Saints and to the hearts and good feeling of every citizen of the United States.

My brothers and my sisters, I trust that each one of us, as we shall look into our own consciences, weigh our own conduct, look about us and consider the experiences of our lives, shall be enabled to say the same of ourselves. When we shall have reached the age at which he has arrived, and when we have gone through varied experiences similar to those through which he has passed, I trust that our consciences shall say to us, as we stand in the presence of our fellow-men: I have betrayed no trust, violated no obligation, nor counseled other men so to do.

President Lund has presented to us the conditions that exist in some parts of the world, in connection with the Gospel, the success of the elders in their ministry, the results that are coming from their sacrifices and their labors. For it is a sacrifice to leave home and friends, to go forth a stranger in a strange land, without means, to make your

way among your fellows and declare your faith. It is all the more difficult when many of your fellow-men look upon you simply in the light of a deceiver, whose mission is to mislead, and whose heart is aflame with the purpose of doing wrong to his fellows. But the approval of a man's own conscience is his richest earthly reward, and he is blest in the fulfillment of the obligation of scattering the seeds of the gospel of the Redeemer among the children of men. No man or woman can be engaged in a more pleasing and satisfactory duty, no matter what may be the character of the abuse they may receive, or the wrongs and outrages that may be perpetrated against them. This mission of ours is to all the world. When we received this gospel, going into the waters of baptism and making our covenants with God, we took upon ourselves this responsibility to preach the gospel to every creature, every nation, every kindred, every tongue, and every people. Every man and every woman who received that gospel in a foreign land made the same covenant, and bore record that it was sent of God, that the angel had flown through the midst of heaven, having the everlasting gospel to preach. When we become conversant with its principles we learn to revere the name of the Supreme Being, we recognize the sacredness of the mission of the Redeemer of the world and the offering He made in our interest. When we became pricked in our hearts, and the voice of the spirit had declared to us that this is, indeed, the gospel of the Redeemer, and that He is, indeed, the Savior of the world, we entered the waters of baptism, in harmony with that call: "Come out of her, my peo-

ple, that ye be not partakers of her sins, and that ye receive not of her plagues." We entered into the obligation, that, to the best of our ability, we would make it possible for every human being throughout the earth to hear the same glad sound which had pricked our hearts and which had aroused us from the conditions that surrounded us. When the gospel message appeared, finding us, sometimes, in the midst of sin and evil, when the word was declared in our ears that the angel of God had come, that the truth in its fullness and purity was among men, we turned from evil practices: entered the watery grave; we received the baptism of fire and of the Holy Ghost; and in receiving that gift, we said to our God: Our time, our talents shall be devoted to the accomplishment of this work, calling the children of men to repentance, and pointing out to them the way of life. It is upon this mission, in the discharge of this sacred obligation, that over two thousand of our elders—many of them boys, so to speak—are to be found among the nations of this world, upon the islands of the sea, in the far east and the far west, in the north and in the south, carrying that herald, making that proclamation. Having accomplished their great mission, they are standing free, before their Maker, from the blood and sins of the children of this world.

There should never be an abatement in the hearts and souls of the Latter-day Saints, in their desire for the full accomplishment of this wonderful work; and how pleasing it is to note their response. Day after day, as we open the letters of the young elders in our mountain home, to whom has been addressed the reminder that laborers are

needed in the field, to aid in the accomplishment of the work we have to do, in nine cases out of ten comes the speedy answer: "I am ready to go, at the time appointed, to any part of the world, to fulfill my part in the accomplishment of that work of spreading truth." There are, occasionally, those who cannot at the present moment respond; but where such is the case they say, "A year from now, when my business concerns are in shape, so that I can go in honor, I will meet that call, for I hold it among the most sacred of duties." What a word to come from an army of "Mormon" boys all over the land. While I say this in regard to the boys, the maidens also that are wanted to assist in this missionary labor, among the nations, make the same response, in the same heroic manner, and with the same abiding faith. My brothers and sisters, I trust that that impress will grow upon our minds, that this work is to be accomplished in every land and in every clime; for it was to be preached to every nation. Remember that. It was to be preached to every kindred; it was to be preached to every nation; and the call: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," was to be the cry among the children of men.

There are a number of subjects upon which, probably, we ought to speak in this conference, and in which we are most earnestly and devotedly interested. Among them is the one in which we see evidence of the drifting away from the old habit in the formation of our settlements and establishing ourselves in the land. There is discovered to be uneasiness in some sections of the country. There are still quite a

number of our brethren wandering around in the world, hunting something better beyond our settlements. They have been in most states of the Union. They have passed beyond the borders into Mexico. Some of them have gone down into the South American republics. Others of them have passed beyond the borders into Canada. They are seen on the move, looking for something and anticipating something which never comes. After wandering around the circle, dissipating their means, and putting themselves almost in a condition of beggary, they in many instances are compelled to return to their mountain home, that they may be enabled to secure the necessities of life. We have sought to stop this tendency and to call the people to an understanding of their responsibility in caring, legitimately and properly, for their households, in making their homes and preserving those homes, that their children may not be wanderers in the world. But, it seems difficult to make an impression upon some minds in regard to this matter, and we feel that an effort should be made to preserve ourselves in the possession of that which we have, and to repress this spirit of wandering, wandering, and wandering, until it leads to our almost complete annihilation, so far as our happiness is concerned, and almost as far as our physical well-being is concerned.

The United States, my friends, is good enough for me. Anywhere under that flag, within the confines of the United States, should please every American, should fill him with hope and with faith, and none of you can help but feel that hope and that faith when you stop to think and weigh the mission of that flag

in the world, and the good that has come to you and yours, and the good that has come to me and mine. From a far-off land, amidst persecution and trial, my ancestry landed upon this continent. Under our flag they have endured some hardships and some privations and tribulations. Even wrongs have been heaped upon them by the intolerance of their fellow-men; but we have yet to find one of them who feels that that flag should be lowered from the place it occupies. They feel that our country's laws should be sustained and honored by the children of the Latter-day Saints in the United States. Our place among men should be a place of honor, a place of worth, that no matter where found we should be recognized as among the most obedient, tractable, and earnest observers of the laws of our country. In our perversions and the mistakes we make in life, we should not lay it to the flag; we should not lay it to the laws of our country. We should not lay it to the Church of Jesus Christ of Latter-day Saints, which under the law of God is required to obey every constitutional law of this land. When we step aside from it, we assume personally the burdens and responsibilities of our violations of the law. May you and I recognize our place in the great scheme of life to which we have been called by the still small voice, or by the ministration of the elders of the Church in the world outside. May we continue beneath the folds of the flag, in this glorious land, rejoicing in the fact that it floats and invites us to enjoy every blessing and right that mortal can enjoy beneath any flag in the world—and many more.

I do not wish to drift away from

the thought that is in my mind upon this question of people moving from our sections of the country into other sections of the land. To the east of us is one of the finest sections of the world, a place where good homes can be built, where ample water, by labor, can be secured, and where industrious men, in the course of a few years, can stand in the possession of opulence and wealth. There homes may be established, and joy abound in the rearing of a family among friends and neighbors who feel, as you feel, reverence and respect for everything that is noble and good.

The impress of the remarks of President Lund, in regard to the question of the guardianship of our children, should ever be held in remembrance by Latter-day Saints. Their homes should be homes of love and peace, should be homes of plenty, should be homes of prayer and devotion. They should be homes where a father, loving the right, presides in honor, and where a mother loving the right, loving the home and all its interests, guards it and her children. There is quite a deal of carelessness and thoughtlessness in regard to the matter of the mingling together of all classes of people, especially of young people, that forebodes evil of no limited character. We should seek to change and limit that wrong, and the possibilities of that wrong. Your sons, in paying their addresses to my daughters should pay to them the addresses of a man that is clean, and moral, and sweet in his life. The girls who receive and enjoy his companionship should recognize his worth as a man of honor, of integrity, and of virtue. The woman to whom he pays his addresses should be above reproach, or the possibil-

ity of censure in any respect as to their moral worth. When my sons go into your homes, to pay their addresses to your daughters, you should expect them to be men who are above reproach, whose honor is clean and free, who are as virtuous as maiden could be. Their hearts should be aflame with the true nobility of manhood, a love of God, love of country, love of home, love of faith, love of right, and be possessed of the dignity that should characterize genuine and true manhood in every sense of the word.

My brethren and sisters, let us remember who we are; let us remember from whence we came. Let us remember our hope in connection with this work which God has revealed, the hope in our souls, written there by the finger of God. Let us keep in mind the obligations resting upon us, that we would stand for the uplifting of the race, that we would guard manhood, and require from manhood the same that has been required by the world from womanhood! We shall continue to require from the womanhood of our Church, the womanhood of our nation, a womanhood so clean and so sweet that, wherever found, the impress of the nobility of their character will write upon the souls of men—respect, honor, and devotion.

Again, I welcome you to conference. Again, I say to you, when you go to your homes, go with this impress upon your souls, that the Latter-day Saints love this government, that the Latter-day Saints love every truth that God has revealed, that the Latter-day Saints propose to continue to gather truth from every source in the world, and to utilize that truth, to the best of their ability, in the betterment of

the human family, men, women, and children alike. Let us keep up the standard of our birth, as far as it is possible for us to do, and let us teach the women who are forfeiting their right of motherhood, and trampling in the dust that call of God, "Multiply and replenish the earth," that they are on the road to destruction; that it means death; it means shame; it means the blotting out of the purposes of God, so far as their acts are concerned. Let us say to our own womanhood, one and all: Motherhood is her glory, and the fulfillment of the position of motherhood places her, when her mission is done, in the arms and holding the respect of the Redeemer of the world and God our Father, the friend and guide of us all.

Look carefully around, over the land; secure good homes; preserve everything of a temporal nature, and utilize it legitimately. Cease to grow in the thought of increasing extravagance and recklessness. There is a feeling of recklessness taking possession of American people—and it reaches us—that will, from time to time, write the dishonor of the men, all over the land, who are unfaithfully handling the funds of other people. Wherever a man is entrusted with the funds of a people, or of his neighbors or friends, as a banker, as a merchant, or in any of the fields of activity, where we enter to do legitimate and proper business, he should learn that those interests should be guarded more carefully and sacredly than his life. But, we hear and see, upon the right hand and upon the left: This man has gone wrong, and the other man has gone wrong. This one has made a mistake. This one is in the penitentiary, in connection with these matters, and as a result of these conditions has brought him-

self into disgrace and shame. He has disgraced the family from which he came; he has disgraced the wife and child with whom he was associated, if he had a wife and child, and disgraced, as far as it is possible, the honor of his state and the honor of his nation. You among the Mormon people can write it in your books, that the Mormon apostles have never counseled you to steal. They have never counseled you to lie. They have never counseled you to bear false witness against your neighbor. They have never counseled you to do a wrong to your fellow; not in any sense of the word. But their instruction, from the day you were born, as you have heard their voices in these gatherings, or in other gatherings, was that the highest elements of your manhood should be developed, that you might be lifted up and prepared for the duties of life. Pay your debts, be honest, virtuous, truthful, generous, brave, with unyielding courage and eternal hope; and God, the Father, will receive you when your mission in the world is done. They have warned you not to destroy the honor of woman. They have sought to guard you in the complete and implicit observance of every moral rule. Every woman has been warned and rewarned by the same voices, See to it that your womanhood is guarded, and that you live in harmony with the principles of righteousness and right.

Now, my brethren and sisters, I welcome you, again, and ask you to observe the rules of your Church, and you will never be far in the wrong. Observe the duties and responsibilities made incumbent upon you and which come to you by right under the constitution and laws of your country, and you will never go far wrong. It is true we have our

weaknesses, and we make our little mistakes; but the heavy burdens of crime and evil will not rest upon our shoulders. When the time shall come, we will stand accepted of our God, because we have been true to Him; we have been true to one another; we have been true to the obligations into which we have entered. We have been true to the requirement given of the Lord, and with which we have had much to do and say in the times past, obeying the laws of our country, which have been decided constitutional by the courts of our country, and doing that, there will be no regrets upon our part. None of our friends will feel that we have trampled upon them, if we have walked in this right and true path.

May heaven bless every man, woman, and child of our land. May the Lord bless the citizenship of our state, men of every creed and of every faith, if they obey the requirements of that faith in honor and in truth. May He bless the sons of the soil of the United States, and her daughters, that this land may present a people to the world, that shall be unequalled among mankind in the future; men and women who shall be unequalled in their equipment for the duties of life, unequalled in their generosity, in their bravery, in their love of virtue, in their honor of truth, and in their sustaining of all things that mean, in manhood and womanhood, all that is noble and good. Amen.

The choir and congregation sang the hymn:

Guide us, O Thou great Jehovah,
Lead us to the promised land,
We are weak, but Thou art able—
Hold us with Thy powerful hand.
Holy Spirit,
Feed us till the Savior comes.

Benediction was pronounced by Elder Samuel O. Bennion.

Conference adjourned until 2 p. m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m.

President Joseph F. Smith called the meeting to order.

The choir and congregation sang the hymn:

Redeemer of Israel, our only delight,
On whom for a blessing we call,
Our shadow by day, and our pillar by
night,
Our King, our Deliv'rer, our all!

Prayer was offered by Elder Rey L. Pratt.

The choir and congregation sang the hymn:

God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

ELDER CHARLES H. HART.

(Of First Council of Seventy.)

I am sure we were all very much delighted, this morning, to have with us the president of our Church, to listen to the strong testimony that he bore and to the good instructions we received from the presidency of the Church. I rejoice in seeing so many faithful Latter-day Saints present here this afternoon, many that I have had the opportunity of meeting in the various stakes of Zion. I rejoice in the attendance of these my brethren, the presidents of the various stakes of Zion.

and so many bishops and workers in various capacities in the Church. I know of their labors and their devotion; I know of the time they are spending, the efforts they are devoting to the growth and upbuilding of the Church in the various stakes and wards and fields where they are laboring.

We have ample evidence of the divinity of this latter-day work. Our attention is sometimes called to the weight of testimony that exists in the world in behalf of Christianity, and it is asserted that the evidence itself is sufficient to convince men of the divinity of Christianity aside from the matter of faith or the whispering to them of the still small voice. The same may be said of the evidence in support of the divinity of Mormonism. The Lord was very careful in laying the foundation for the coming forth of Mormonism, to have the testimony so clear and explicit that the understanding and reason of men might be appealed to. In addition to the appeals to faith, it was a part of the program that three men should be selected and called as special witnesses to the divinity of the Book of Mormon and its divine translation. That was thought of, centuries before the book was translated, and, of course, care was exercised by the Father in the selection of men who would be true to that testimony, men who would never falter, men who would not betray the trust that was reposed in them by the Father, of bearing the great honor of being witnesses of the divine translation of the Book of Mormon. They were true to that trust. Men examining, from the outside, the evidences upon which Mormonism rests, are convinced more and more of the fact that these men were sin-

cere. There was no motive for falsehood upon their part. There was not the hope of financial reward, or anything of that sort, that would induce them to state that which was false. The very fact that each of the three was not able to live according to the strict discipline of the Church, and the Prophet disciplined them the same as he would other members of the Church, is an evidence to all mankind that there was no collusion or corrupt connivance between the Prophet and these witnesses to the divine translation of the Book of Mormon. The fact that two of them came back into the Church, sued humbly to again become members of the Church, is an evidence that they were convinced to the last that the work was of God. The other witness who did not come back into the Church was, nevertheless, as strong in his testimony, as printed in the Book of Mormon, to the day of his death, as he ever was. One of our elders visited David Whitmer a few years before his death, and put in verse the substance of an interview with him. The lines were afterwards read to David Whitmer, and he agreed that it was a correct statement of the interview. That part of the verses bearing upon his testimony printed in the Book of Mormon, is as follows. When asked if it was true that he had seen a heavenly messenger who showed him the sacred record upon plates of gold,

“He lifted up his voice, and thus replied:
My written statement I have ne’er denied;
I saw the angel, and I heard his voice,
And wond’rous things, that made my heart rejoice.

“This interview was sought with earnest prayer,

The Prophet and three witnesses were there;
But Martin, conscience-struck, declined to stay,
And wandered off alone, to watch and pray.

"I do not know the angel's rank, or name,
Who on this great and glorious mission came;
I know that he was clothed with power and might,
And was surrounded with effulgent light.

"No tongue can tell the glory and the power
That was revealed to us in that blest hour;
The plates of brass and gold the angel took,
And placed before us like an open book.

"We saw the fine engravings on them, too,
And heard the voice declare the book is true;
No power on earth could from our minds efface
The glorious visions of this trysting-place.

"We've done, as then commanded we should do,
And testified the 'Mormon Book' is true;
And was translated by the power given
The Prophet Joseph by the God of Heaven.

"Thousands of people have been here to see
The 'copy' Oliver has left with me;
The characters, moreover, Martin took
Professor Anthon—words of sacred book.

"Some visit me who Mormonism hate,
Some ranking low, and some of high estate;
I tell them all, as now I say to you,
The Book of Mormon is of God, and true.

"In yonder room I have preserved with care
The printer's copy, and the words so rare,

The very words from Nephi's sacred book,
That Martin to Professor Anthon took.

"If this be not the truth, there is no truth,
And I have been mistaken from my youth;
If I'm mistaken, you may know from thence
That there's no God, no law, no life, no sense.

"I know there is a God—I've heard His voice,
And in His power and truth do still rejoice;
Though fools may ridicule and laugh today
They yet shall know the truth of what I say.

"I've suffered persecution at the hands
Of hireling preachers, and their Christian bands;
I've braved their hatred and have them withstood,
While thirsting for the youthful Prophet's blood.

"They came, four hundred strong, with visage bold,
And said, 'Deny this story you have told;
And by our sacred honor, we'll engage
To save you from the mob's infuriate rage.'

"A mighty power came on me, and I shoke
In words that made the guilty mobbers quake;
And trembling seized the surging crowd, and fear,
But left unharmed, I felt that God was near."*

The other witnesses, like David, remained true to the last. One of them, before re-joining the Church, in bearing a very strong testimony to the words he had first given, said that by the help of God it should be his dying testimony; and, strangely

*An interview with David Whitmer, in August, 1883, by James H. Hart, of Bloomington, Idaho.

enough, the same elder who heard him make that declaration was present at his deathbed, and the last distinguishable words that he uttered were in confirmation and support of the testimony as printed on the fly leaf of the Book of Mormon.

And with the eight, also, who testified that they saw the plates, handled them, and lifted them; although three of them sidestepped and were not able to endure the hardships that bore upon the followers of the Church at that time, nor to live according to the strict requirements and discipline of the Church, yet those three of the eight witnesses never denied the testimony that they gave.

Men are inclined to say that these were subjective experiences—these so-called miracles; but that cannot be true; that is not true. If the angel spoke to the Prophet Joseph of golden plates, there were the golden plates in confirmation of the information received, demonstrating beyond all question that it was not a mere matter of the mental condition or the subjective state of mind of the prophet.

Men realizing that there is no ground for questioning the sincerity of these witnesses, are inclined now to concede their sincerity, but to question the accuracy of their observation. That position is as weak as to question the sincerity of the witnesses. It is a possibility for one individual to have a delusion of a single sense. That is within the experience of, perhaps, most of us, the possibility of having deluded, temporarily, a particular sense, particularly the sense of sight. Many of us may have had the experience of looking out over an alkali plain and having it appear to us to be a lake of water; or of seeing small shrubs

at a distance which under the operation of a mirage, appear to be tall trees; just as shrubs growing at or near the northern part of the Great Salt Lake appeared to Colonel John C. Fremont and his explorers to be trees. But when we have the sense of sight verified by the sense of touch, or the sense of hearing, then we may know of a surety whether or not there has been any delusion of the sense of sight. It would be a very singular thing for two men, or more, to have the sense of hearing, or the sense of touch, or any other sense deluded in exactly the same way at the same time. It is unthinkable to suppose that the three witnesses had a delusion of the sense of sight and of the sense of hearing at the same time, exactly in the same way; or that the three witnesses had their senses impaired so that they experienced a delusion not only of the sense of sight but of the sense of touch also—because they handled the plates. They saw the fine engravings upon the golden plates, and observed the curious workmanship, the ancient appearance of the plates; and, in addition to that, they tested the matter with the physical sense by “hefting” the plates, as they expressed it. So that when we have all those various senses of the witnesses conjoin in bearing to them the same percepts, we cannot reasonably explain away their testimony by supposing that it was a delusion upon their part.

The modern theory of psychologists who attempt an explanation of Mormonism, is based very largely upon the sincerity of the prophet, Joseph Smith, and the sincerity of the witnesses, but that they were deluded. But, Mormonism cannot be explained away on the ground of some psychological misinterpreta-

tion or delusion. The gospel is impregnable against scrutiny from a psychological standpoint, as well as from any other standpoint that we may view it from. I think there was a purpose in having those various senses appealed to, just as I think there was a purpose in the manifestation of our Lord and Savior to His disciples, after His resurrection. You will remember that He was not content to give them a mere view, a mere vision of His person, but that they might be assured, and that the children of men to the latest generations might be assured that it was no delusion of the sense of sight, that those disciples witnessed in the appearance of the Savior to them, He said, "Handle me, and see." They were asked to thrust their hands in His side, and feel the prints of the nails in His hands and in His feet, to know that it was a bodily presence, and not a mere apparition, or a mere vision, as the atheist has tried to claim, and, perhaps, would have successfully maintained with a good many persons, had it not been for the additional evidence that was presented by the sense of touch.

Neither can objection be made to these circumstances that are testified to, on the ground of the miraculous. Of course, the atheist states the question in such a form that there can scarcely be proof of such a thing as a miracle. He says: "There must be a uniform experience against every miraculous event, otherwise the event would not merit the appellation." He thus places the miraculous outside of experience, so that the moment you establish the fact of the existence of the so-called miraculous, it then enters the realm of that which is based upon testimony or experience. There

is this weakness to be noted in the strength of what is supposed to be according to uniform experience, and that is that it rests upon negative testimony, very largely, while a miracle, so-called—that which is miraculous to us—when properly supported by testimony, has the weight of affirmative proof. Where a fact is properly verified, although not within the realm of that which ordinarily occurs, yet if it is properly attested by the affirmative proof it is entitled to great weight as against the negative statements of those who have not been privileged to witness any such manifestations.

The poet Tennyson, tells us that "faith and unfaith can ne'er be equal powers," that "unfaith in aught is lack of faith in all." The extent to which that may be true I shall not discuss, except to point out the application of it to lack of faith in these fundamentals that were discussed by President Smith this morning; for if we have unfaith in the existence of God, that in itself is far-reaching and amounts to lack of faith in all. This is true, also, to a very large extent, in reference to the foundation principles upon which Mormonism rests. A want of faith in the coming forth of the Book of Mormon and the divine establishment of Mormonism, and the prophetic mission of the Prophet Joseph Smith, would be all-pervading in its consequences, so far as belief in Mormonism is concerned.

I rejoice, my brethren and sisters, in the fact that in the establishment of Mormonism, so-called, and the enunciation of its principles, reason is appealed to, as well as faith. Some one has asserted that "faith is a higher faculty than reason." I rejoice in the fact that our gospel appeals not only to faith but also to

the reason. That is true of the doctrines given us in this book that came to us in such a marvelous manner, the Book of Mormon. The principles announced there are reasonable, and are based on reason, and the same is true in reference to the glorious doctrines contained in that other product of nineteenth century inspiration, the Doctrine and Covenants. I do not feel to enter upon a discussion of that field, of the beauties of the principles contained and announced in those books, of the way in which they are supported by the writings of the philosophers, nor of the way in which they appeal to our reason.

May the Lord bless us, my brethren and sisters, and enable us to realize, deep down in our heart of hearts, the truths of Mormonism, its divine founding, that it is God's work, that He has guided it in the past and will continue to guide it in the future. May we be faithful and true to the trusts reposed in us, and do our part in helping to establish this great work in the earth, is my prayer, in the name of Jesus, Amen.

ELDER JOSEPH W. M'MURRIN.

(Of First Council of Seventy.)

I attended a fast meeting last Sunday afternoon, my brethren and sisters, and immediately after the bishop of the ward had made the announcement that the time would be given to the people of the ward, one of the sisters instantly arose to her feet. She made the statement that she had frequently sat through the entire time of a testimony meeting, in uneasiness and anxiety, with the feeling that she ought to bear

her testimony, but frequently she had sat and listened and suffered until the opportunity had passed by. The sister to whom I refer expressed the feeling that by taking advantage of the opportunity of speaking at the very commencement she would be able to sit in peace, and enjoy the balance of the meeting. My brethren and sisters, it was very much of a surprise to me to be called upon to address this great gathering this afternoon. I have the satisfaction, however, of feeling somewhat as the sister I have referred to; that is, that through my turn to speak coming so early in the services, I will be able to enjoy more completely all the balance of the meetings, as there will be no reason for me having any further feeling of anxiety as to the part I am to play in the conference. I frequently have a very great deal of anxiety in regard to this responsibility, and often hear other brethren express similar thoughts relative to this duty. Yesterday I heard a prominent brother say he would prefer going anywhere, to any of the stake conferences, even where long, hard journeys had to be made rather than stand up in this great building, in a general conference, and undertake to instruct the people.

When a man occupies this position, he certainly feels that he is dependent upon the help and inspiration of the Lord, it is out of the question for any man, of his own ability, to speak words that will be for the encouragement and the edification of the great number who gather together upon these occasions. Men also know, notwithstanding their weaknesses, that by the blessing, and help, and inspiration of the Spirit of the Lord, they

frequently discharge the duty of speaking publicly to the satisfaction and blessing of those who come under the sound of their voices. I trust that as we have been blest in the teachings that have already been delivered in our hearing, that we shall continue to have the blessings of the Lord in all that may be said to us in the balance of our conference meetings.

I rejoice very greatly in the fervent testimonies that were borne this morning by the president of the Church and his counselors. We all have reason to feel encouraged, when we discover that the presiding authority, the men upon whom the very greatest responsibility rests, have a perfect assurance that the work to which we have set our hands, as a people, is the work of the living God, that it has not been established by the will or wisdom of mortal man, but that it has come into existence by the decree of our Father in heaven. Assurances, through the gift, and power, and inspiration of the Holy Spirit, have come into their souls concerning the truth of Mormonism. I suppose that in the heart of each of you who heard these testimonies, this morning, there was a feeling that a like testimony and revelation concerning the truth had been given to you. I am very happy in my feelings, my brethren and sisters, because of this same knowledge, a knowledge that has been given by the power of God. This understanding can not come by the teaching of parents, or bishops, or other authorities alone, although all such precious teachings may have tended to help bring many of us to an understanding of the truth. When one has a convincing testimony of the truth of the gospel of Jesus Christ,

it comes by the power of God, and not by the teachings of men, however precious those teachings may have been.

We heard a little, this morning, from President Lund, in relation to the work of some of the auxiliary organizations in the Church, and we all know, as members of the church, that very great attention has always been given to the education of the young people of the Church of Jesus Christ of Latter-day Saints. It is common to hear from those who are not of us, and sometimes, to hear from sources that should and do know better, that we are a people who love ignorance. Our enemies say that the leaders of the Church do not desire the young people to be educated, in common with the young people of the nation. The story of Mormonism, in relation to education, when it is written, will be a very wonderful story, for the story of Mormonism is a story of education. It commenced in the very beginning, with an education of the highest character. God, our Father in heaven, chose from among the great hosts of men who were upon the earth, a simple youth to introduce the great work of the latter days. In order that he might be qualified for the accomplishment of this great responsibility, he was taken through a course of training and education by heavenly beings, and he was trained also by the revelations of the Lord, God of Heaven to him. By the intelligence that was thus communicated to him by the power of the Holy Ghost, in the very commencement, he was made to comprehend and understand that the glory of God is intelligence and that "it is impossible for a man to be saved in ignorance." That has been

the story of Mormonism, from the days of Joseph Smith up to the present time.

I doubt whether any other people can be found, upon the face of the whole earth, who in addition to paying their taxes, in common with the rest of the citizens, do as much per capita as the members of the Church of Jesus Christ of Latter-day Saints for the education of the youth of the people. I am of the opinion that there is more given, from the tithings of the people, for the education of the rising generation than is given to any other one item in the development of the work of the Church. My understanding is that hundreds of thousands of dollars are contributed annually, by the Trustee-in-Trust, to keep up the great Church school system that has been inaugurated throughout the various stakes in Zion. There are a great number of schools that have been planted, by the direction of the presiding authorities. Splendid buildings have been erected by the free will offerings of the people and by the assistance of the Church funds. Hundreds of thousands of dollars—possibly it may run into a million or more—have been given by the people for the erection of buildings wherein their children can be instructed in the wisdom and learning of the world and where they can be instructed also, in the learning that pertains to the kingdom of God.

In traveling among the people, in visiting the various stake conferences, it has been my privilege, frequently, to meet with the young people who are studying in these various Church academies. I have been very greatly impressed with the evidences of the spirit of inspiration, the spirit of the Lord

that is manifest in the students and in the men and women who are engaged in this work, in our various Church schools. I am glad that the people appreciate, to a very great extent, the wonderful advantages that are given wherever church schools have been established, and that as a general thing these schools are well attended. They ought to be attended to their fullest capacity. It ought to be the cry of every one of these organizations that they are crowded to the very doors. This would be the condition if the people, the fathers and the mothers of the young folks, properly appreciated the great blessings that come to the youth of Israel in being trained in the things of God. While the children obtain this precious religious instruction in the Church schools they obtain every other educational advantage that can be had in any of the high schools of the state. We should not forget that this religious education is desirable and profitable above all other education. It is a serious thing, indeed, to have an education in the secular things of the world, and be ignorant concerning the will of God our Creator, and feel that we do not owe any allegiance to the Father that has created us, and has planted within us the wonderful power and intelligence that has so distinguished the human family. I say to all the fathers, and to all the mothers in Israel, take advantage of the Church school system, that has been established, that your sons and daughters may be educated to believe in the precious things that have been revealed. In these schools your children are under gospel influences not alone for the half hour or more that may be given to special religious instruction, but they are

under the spirit and inspiration of the Lord, in these blessed institutions, from the moment they enter the building in the morning until they leave in the afternoon. Hard indeed will be the heart of the boy or girl who can be brought under such influences, day after day, and not have their hearts touched and be eventually brought to believe in the doctrines of the Church, as they have been revealed in the age in which we are living.

In connection with this subject, there has been anxiety on the part of the presiding authorities to know how all the hosts of children within the borders of Zion might be benefited by this system of education. You know when we hear the statistics of the Sunday School organizations, we discover that there are over 100,000 children, enrolled in the Sunday Schools of the Church, but there are only about ten thousand of this hundred thousand or more that have the advantages that are to be obtained in Church schools. There has been and is now, anxiety on the part of the presiding authorities to know how the other ninety thousand might be benefited. As a result of that anxiety and of their prayers to our Father in heaven, the inspiration of the Lord of heaven came upon His servants, and they were directed to introduce into the Church what is known as the Religion Class organization. The very purpose and object of the Religion Class organization is to bring to every town and to every hamlet throughout the entire Church the advantages and benefits that it has been demonstrated flow so abundantly from the religious instructions that are imparted in our Church schools. Yet, we occasionally learn, in listening to reports that are made

in the various stakes, that there are men, sometimes those who occupy positions of honor in the midst of the people, who do not seem to give that hearty welcome and that whole-souled support to this organization to which it is entitled.

It ought to be known to all the people that the Religion Class organization has come into existence in a legitimate manner. It has had birth under the direction of the presiding authorities of the Church, the Presidency and the Twelve, and in our general conference, year after year, if you will take note, we lift up our hands supporting the general authorities of the Religion Class organization, President Anthon H. Lund standing as the general superintendent, with Elder Rudger Clawson and Elder Hyrum M. Smith of the council of the twelve, as his assistants. We thus give evidence, by our vote in general conference, that we recognize the worth of this organization, and that it has a place and a right in the midst of the people. It ought to be known to every president, and to every bishop, in Zion, to every father and mother, and to every man and woman who labors for the upbuilding of Zion, that there cannot be a properly and fully organized ward in any of the stakes of Zion where there is not a Religion Class organization. It has come by divine appointment. It is for the blessing and preservation and education of the youth of the Latter-day Saints. The ideal to which the general board, and the authorities in the Religion Classes are laboring, is to bring to the children instruction in religion every day that they attend the public schools. It is not their desire to bring this religious instruction into the school, or in

any way interfere with the rights and privileges of children of parents who are not of us—for every church organization should have the liberty to teach to the children belonging to parents of such organization, those principles that they believe necessary to their proper education in religious and moral truth. And that is our right, no matter who may oppose it. It is not only our right, but it is a responsibility that rests upon us as men exercising authority, to take advantage of the opportunities that abound, and bring to the children not only one day in the week but two days, or more days, as it may be possible, according to our circumstances, a Religion Class instruction. When our children graduate from the public schools in secular learning they should be ready to graduate also in religious learning. As a result of proper attention to Religion Class work, faith in God would be established in our children, and they would love the truth as it has been revealed, and grow up to manhood and womanhood, honoring God, honoring the authority of His Priesthood, recognizing the fact that there are men called, in the age in which we live, to bear the authority of God.

If our children learn to respect this authority and to have proper reverence for the men who hold the holy priesthood, they will be honorable men and women and will bring joy and peace and happiness to our hearts. When we discover that our sons or daughters think or speak lightly of the authority that God has conferred upon man, we have reason to feel very anxious indeed, for we may know that they are straying away from the light that has been revealed; and that light, as we

have been told, is the power of God unto salvation.

I rejoice in the truth and in the knowledge that has come to my soul concerning this work. It is my testimony, my brethren and sisters, that it has been planted by the living God. It is the work spoken of by the holy prophets. God has remembered the promises made to the prophets, and He has set His hand to accomplish His strange and wonderful work in the midst of the nations. The story of Mormonism, from its inception up to the present moment, proves that the God of heaven has planted it, that the God of heaven has sustained it, and the God of heaven will sustain it, forever and forever. That is His promise and his promises, praise be to His holy name, never fail. God bless you, in the name of Jesus. Amen.

Brother David Reese sang a tenor solo, entitled, "The Almighty."

PRESIDENT SEYMOUR B. YOUNG

(Of the First Council of Seventy.)

My beloved brethren and sisters, this is a very exalted position for me to be placed in, and I consider it a great honor to stand before so large an audience of Latter-day Saints. I hope I shall be able to make you hear, as my voice warms up, and I trust, under the influence of the Spirit of the Lord, that I may be inspired to say something that will be of benefit to you and to myself.

I testify to the goodness of our Heavenly Father in thus permitting to be with us the presidency of the Church, and especially our beloved President, Joseph F. Smith. He in-

formed you this morning, so I will take the liberty of thanking the Lord on that account, that though his spirit was willing, his flesh was somewhat weak. I rejoice that, notwithstanding this, he is with us to-day and his voice has again rang out in the hearing of the Latter-day Saints, testifying of the divinity of the great work that he and his brethren are engaged in. I believe with all my heart, yea I know that he testified of a verity and truth, that he did not know of having ever betrayed a trust or broken a pledge to his fellow-men. I testify that I believe every word of his testimony, for I have been acquainted with him since he was a very young boy. My acquaintance has never lapsed since that time, that is, there is no time during that interim in which I have not been familiar with his daily walk and conversation. I rejoice, also, in the testimonies given by the other members of the presidency of the Church. I think the prospects are assuring, for the Latter-day Saints today. For the blessings of the Lord that are poured out upon the people without measure, I rejoice exceedingly.

I had the pleasure of being in Arizona, a very few weeks ago, in the Saint John Stake and in the Saint Joseph Stake of that great country. I think I had not visited the saints in that district for nearly ten years. I found that I was with old friends and acquaintances as of yore, and they welcomed me, with my fellow laborer, Elder George F. Richards. They gave every attention to us and to our exhortations that we could ask for. I am pleased with the progress they are making for Arizona is a great country, and sometime, I trust, in the near future, it will be one of our sister

states. They are entitled to statehood, in my opinion, as much as any other community in this great nation. While there we had the pleasure of dedicating a new school-house, or a new addition to the Latter-day Saints' Academy, and I must acknowledge that the institution is a credit to the people who live in that land. It is a very fashionable institution, in the way that all the people desire to send their children there for educational purposes. I think it is strictly a Mormon institution, as it is called, yet there are many people not of our faith who endorse the methods of education there adopted, to that degree that they send their children to the academy.

A few days ago, I had the pleasure of going to the National Irrigation Congress in Colorado, in the city of Pueblo. The traveler, in getting off at the depot of that city, is not favorably impressed with the appearance of the town, for there is nothing to be seen from the depot platform, with the exception of that building and a hotel or two nearby, not first class, however, but common hostleries or inns, and a few saloons. But, as you go up the street, east, and turn north, you come to the city itself, and it is a very beautiful little city, let me assure you, of about fifty thousand inhabitants. They have a park established, and in it are growing beautiful shade trees of almost every class and kind, as well as flowers and grass plentifully. In the midst of that was the building, in which we held our congress, called the Mineral Pavilion. I assure you that between eight and ten hundred delegates assembled in that building, who were earnest and able exponents and educators in the mat-

ter of irrigation, and the redemption of the arid soils of the west.

Ex-Governor Adams read quite a lengthy paper, and in the very beginning he referred to the settlement of Utah by Brigham Young and his band of pioneers, with fervor and with a very excellent spirit, and with excellent remarks in regard to that great pioneer and the saints being entitled to credit as the first exemplars in irrigation, of all this great western country in these latter times. He stated that nothing had been introduced in this form prior to the time of the pioneers, when they began this irrigation system in the valley of the Great Salt Lake, just below this temple block, a few squares away.

During the same time, probably, that the water was running on to the first furrows planted with seed of grain and potatoes, President Young came up to this part of the flat, and standing upon this ground said, "Here we will build the temple of our God." The inspiration of that hour has come down through the years, and to that degree has it been felt that, as some have said, the Latter-day Saints are admirable because they are not only a praying people, a God-fearing people in their way, but they are a working people who believe in combining their faith with their works. Hence, today, we not only call attention to the promise made by Brigham Young, but we see the result in the temple as it stands in all its excellence and beauty for the admiration of the human family, and, more especially, for the admiration of those who believe in the ordinances of the Lord's house.

My brethren and sisters, I realize that the work of the Lord is progressive; hence we establish these

great schools of which you have heard today, where the Latter-day Saint children are educated not only in a system of general education for the business of daily life, accumulation for the comfort of home, family and friends, but they are educated also in the fear of the Lord. The Spirit of the Lord giveth them understanding, as they have unfolded to them the plan of life and salvation, in a direct and proper manner, taking for study the text books of the Church, in a series of order and progression. When they are graduated from the scientific department, the business department, and the literary department, they have, with that general education, a knowledge of the gospel, grounded into their hearts and souls, as an understanding that will remain with them while life lasts. Hence, they leave the Church schools with a testimony of the Lord Jesus Christ burning in their bosoms.

I heard Brother McMurrin's allusions to the Religion class. I am reminded of that class by a saying of old Father Jacob, when he laid his hands upon the head of the boy Joseph; he said, "The archers have shot at you with their arrows, but your bow has abode in strength." So it is with our Religion class. Some have criticised it severely, and reckoned it, I believe, from their expressions of more or less disrespect, a non-essential in the Church. Let me tell you it is just as essential as is the Sunday School, or the Mutual Improvement, or any other auxiliary organization. I was about to say it is of primary importance for our young children—and I will say that. It is of primary importance that our little children begin their religious education when they

can easily learn the principles of the gospel, in connection with the secular learning and schools. I am reminded now of a very pretty story in regard to a religion class school, and I will tell it to you. I think I have told it in other congregations. A little boy and a little girl, going to the district school, were invited by some kindly person interested in their welfare—for they were of Latter-day Saint parentage—to attend the Religion class exercises on Friday or Saturday afternoon. They went to the school, and became constant attendants. One evening the little boy and girl sat at the table where their father was reading, and their mother was plying her needle for the benefit of the household. All at once, the little boy leaned across the table and whispered to his mother: "Mamma, ask papa if we may have family prayers, tonight. If he says yes, I would like to pray for the family." The mother turned to the father, who was reading his paper, and said: "Willie would like to have family prayers with us tonight." "Well," the father replied in a careless tone, "I don't care. If Bill wants to pray, let him pray." So, with this almost grudging consent the little boy knelt down. He pulled his little sister's frock, and she knelt down beside him. Before he began his prayer, he looked up at his mother beseechingly and pulled her apron, as much as to say, "Come with us;" and she knelt down with the children, and the little boy prayed. The next night, the same privilege was asked again, and the little girl led in prayer. This continued for several evenings, and finally the mother was asked to pray. She did pray; for, although family prayers had been a forgotten pleasure and blessing in that house-

hold, yet she was easily reminded by the faith of her little children what a blessing it was to have family prayers renewed. So the mother prayed. The next night came around, and the father sat seemingly indifferent, reading his paper as usual, but when prayer-time approached, just before going to bed, the father looked up suddenly from his paper, threw it down upon the table, and said to the mother: "Ask Willie"—he didn't say "Bill" this time, but he said, "Ask Willie when it will be my turn to pray." You see the bars went down absolutely, the bars that had been placed so securely by the power of the adversary, through neglect by the head of the house; but all bars were down now, and from that time that family became a praying and devout family.

My brethren and sisters, there is no organization in the Church of Christ that is unnecessary. The Lord does not give unnecessary revelations. He does not require work from His children that is unnecessary, but He requires of them to accept His laws, to accept and to receive His commandments, and in good and honest hearts, with full purpose, carry out those commandments and keep those laws. Those are the requirements.

I must say that while I have been away from home, for the last few weeks, to those places I have mentioned, and I have mingled with many people, many men of strong opinions and fervent desires, in the way of accumulating and benefiting themselves, and their neighbor after, I have heard nothing but praise for our people. We have been commended among these men of education, men that have opinions of their own in regard to developing

the country and its great needs and interests, meeting the same in an effectual and scientific manner, in the redemption of arid soils, the planting of trees, and the growing of grain and fruits to the fullest extent, to make our new West, if possible, superior to the great East in its productions for the benefit of the human family and of the race occupying these great United States. I have not heard any of them speak disrespectfully of the Latter-day Saints since I have been away; but all have had a good word for Utah and her laboring people who are with them, helping to redeem the great West and are solving the problems of bringing these arid soils into cultivation, where homes by the thousands can be planted for the people of the overcrowded cities of the East and their posterity.

My brethren and sisters, Joseph Smith was a true Prophet of God. Brigham Young had the same inspiration, and when the mantle of leadership fell upon him, he like the Prophet Joseph, pointed to the West for a refuge, for a home for the Latter-day Saints; hence our gathering to these mountains. It is according to the revelations of the Lord both by ancient and modern prophets, that we are here today in fulfillment of those great prophecies. I say to you that the organization of the Church is as near complete as it ever has been, and in better and more prosperous condition than I have ever known it to be, and I have been acquainted with the organizations of the Church for a great many years. I want to say, today, that I have in my heart the most sincere and deepest regard and veneration for our leaders, and for

those elders, apostles, and presidents who devote their time and service to finding out and applying the best means and methods, for educating the youth of Israel and bringing them up to a standard that shall be envied by all the nations of the earth. You mothers are not only mothers of children, in the ordinary sense of the word, but you are becoming the mothers of heroes, mothers of those who will be great in the sight of the Lord and in the sight of the people of the world. Our children are being educated not only for the benefit of themselves and their families after them, but they are being educated to carry the gospel to the uttermost parts of the earth, to preach the Lord Jesus Christ, crucified for the sins of the world, that He might be their Redeemer in very deed, and teaching the people the truths of the gospel as revealed through the prophet Joseph Smith, and proclaimed by those who have followed him in the presidency of the Church.

My brethren and sisters, may the Lord bless you forever. May your coming to conference be a blessing to you and to your children and to your families whom you have left at home. May His blessing be upon you while you are here, and, when you return, that no evil or accident may happen to any of you, but that you may go in peace to your homes, near-by or distant, carrying with you the spirit of testimony, that has been so prevalent in this conference. May the blessing and favor of the Lord attend you and your children, and your families everywhere, in the name of Jesus Christ. Amen.

ELDER RULON S. WELLS.

(Of the First Council of Seventy.)

We have listened to a number of very strong testimonies that have been given to us during this conference, of the divine mission of Mormonism, and the divine mission of those men whom the Lord raised up to establish this great work in the earth, and through whom the everlasting gospel has been restored to the children of men. I feel sure that the Latter-day Saints who have been favored with hearing these testimonies feel to rejoice, this day, in the knowledge that those who testified have spoken the truth. There are many thousands of Latter-day Saints who can bear witness to the same thing. There are many more connected with the Church who, probably, feel they have not yet received a sufficient personal testimony for themselves, and yet I believe that within them there is a spirit that bears witness to the truth of this great work. I do not remember when the first testimony of this truth came to me. It seems to me that I have always known Mormonism to be the truth. I can recall, when I was but a small boy, probably a short time after my baptism at about the age of eight when the Spirit almost lifted me from my feet I felt so happy and light of heart and I felt that God was with me that He lived, and gave joy to my soul. I have often thought of this little experience which happened upon the south bank of City Creek, as I was coming home from school. So vivid and so plain was this manifestation that I have never been able to forget it; it has always been a pleasant memory to me, and one might well think, what was it

that gave me such extreme joy? As I have become familiar with the manifestations of the Spirit, in my subsequent life, I have recognized it was the inspiration of the Holy Spirit. I believe that the young men and young women of Zion have this testimony, and many of them do not even know it or recognize it as a testimony. Sometimes you will hear them say that they have not yet received a testimony. I believe that if they would consult their own hearts, look into their own souls, they would recognize that the witness of the spirit has been with them many times.

How may we come to the knowledge of the truth? This is a question that has deeply interested me. How may men and women in the world come to a knowledge of the truth, and find out whether or not this is the work of God? How may the young people of Zion, who imagine sometimes that they have not yet received this testimony, how may they come to a knowledge of the truth? The Lord has marked out the path and the way by which we can receive this testimony, that we may obtain a witness for ourselves. Under the revelations that have been given to the children of men we can find many items that will lead us on, and cultivate faith. We may find a great many things recorded in the scriptures and in the modern revelations that have been given to this people, that will awaken faith in the hearts of the children of men. We may find by logic and by reason the excellency of those principles that have been revealed in the day and age in which we live. We may come, through our reasoning faculties, to a great degree of knowledge and understanding. We may find many things to corroborate the truth as it

has come to us. We may have witnesses that the Lord has raised up—concerning whom Brother Hart gave us an account here this afternoon—to come and bear witness to that which the Lord has revealed to them. But, I wish to call attention to this fact, that no man or woman can know the truth until God shall reveal it to him or her. No man can know the things of God, but the Spirit of God can bear witness of their truth; and it is absolutely essential to every one who would know that this is indeed the work of God, beyond all question, that he shall obtain first the Spirit of God. As this Spirit will not and does not dwell in an unclean tabernacle, it follows that we must cleanse and purify our hearts by sincere faith in God, and repentance from sin. Every soul that will adopt this method and seek to obtain forgiveness of sin, from Him who alone can remit our sins, through the holy waters of baptism, he shall come to a knowledge of the truth. If, perchance, after these initial ordinances of the gospel have been complied with, you find yourself still lacking in knowledge and understanding, and in a testimony, do not blame in any degree the ordinances themselves or the truth of those principles, but look deep into your own souls, into your own hearts, and you will find the reason there and nowhere else.

Latter-day Saints should be ambitious to grow in knowledge of the truth; and if we shall know, even better than we do today, all that we need do is to be better than we are today, to be purer in our thoughts, to be holier in our lives, and our knowledge will increase in proportion. The testimony of the truth is the witness of the Spirit, and as

the power of the Spirit grows within us it bears witness to those things that belong to God and to His work. We will not come to this knowledge through the philosophy of men, through the testimony of others, no matter how much we may be aided and assisted in this manner. Men can not come to the knowledge of the truth in any other way than through the cleansing process of the gospel of the Lord Jesus Christ. If I may quote the words of the Savior: "This doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." If men and women could come to the knowledge of the truth, the knowledge of God—whom to know is eternal life—without repentance of sin, without turning away from evil, without this cleansing process, what would be the result? Why, men would obtain that eternal life in their sins, and the next world would be no better than this. Repentance from sin is the gospel that we have received. This is the gospel of repentance, and it needs daily practice in order that we may perfect ourselves, going on to that perfection which will bring us to the complete knowledge of God.

I bear witness that this is the truth, that Mormonism, which has been restored through the instrumentality of the Prophet Joseph Smith, is only another name for the everlasting gospel, the gospel of the Lord Jesus Christ, the only plan that ever was devised, that ever was revealed to man, that has within it the power of God to save the souls of men. May we yield obedience to its principles, practice virtue daily, and grow in the knowledge of God. May we overcome

the weaknesses of the flesh, resist evil in all of its forms, and stand for truth. That we may do so, and thereby grow in the knowledge of God, is my prayer, in the name of Jesus Christ. Amen.

The choir and congregation sang the hymn:

The Spirit of God like a fire is burning!
The Latter-day glory begins to come forth;

The visions and blessings of old are re-
turning,
And angels are coming to visit the
earth.

Benediction was pronounced by
Patriarch Angus M. Cannon.

Conference adjourned until 10 a.
m., Friday, Oct. 7.

SECOND DAY.

In the Tabernacle, Friday, Oct. 7th, 10 a. m.

Conference was called to order by President Joseph F. Smith.

The choir and congregation sang the hymn:

Our God, we raise to Thee
Thanks for Thy blessings free

We here enjoy;
In this far western land,
A true and chosen band,
Led hither by Thy hand,
We sing for joy.

Prayer was offered by Elder German E. Ellsworth.

The choir and congregation sang the hymn:

O ye mountains high, where the clear
blue sky

Arches over the vales of the free,
Where the pure breezes blow and the
clear streamlets flow,

How I've longed to your bosom to
flee.

ELDER J. GOLDEN KIMBALL.

(Of the First Council of Seventy.)

During the short time that I hope to be able to occupy, I shall make an effort to bear my testimony to the truth of this work. It is a very difficult thing to do unless you have the spirit of testimony. My conviction has always been, and my instruction has always been given to the elders who were preaching the gospel, that when you are moved upon by the Spirit of the Lord, then is the time to testify that Jesus is the Christ, and that Joseph Smith is a Proph-

et of God, for it is only under His influence that a testimony is of any effect upon the hearts of the children of men.

When I think of my labors in the Church, and the efforts that I have made to do my duty, I am surprised as well as astonished at the meager information I have acquired, and yet, I have an abiding, unfaltering faith, in God the Father and in His Son Jesus Christ. I expect to always have faith, as long as I keep the commandments of the Lord, and keep myself clean, pure and sweet, so that the Holy Ghost can be with me.

In thinking about the mission of our Savior, I desire to give a little evidence for my faith in God the Father and in His Son, Jesus Christ. I love the Lord because of His great patience. When I think of His patience in creating this world in which we live, which they claim took six thousand years, that of itself appeals to me. When I think of the patience of the Father and His Son with me, one of His children; how, through His providence, His care and protection, and the whisperings of the Holy Spirit, that I have been able to do as well as I have, I feel to thank Him for His kindness unto me. Sometimes, I marvel that I have done as well as I have. As my mother once said to my father, during the reformation, when he wanted her to repent, as all others were repenting, she said: "I am surprised that I have done as well as I have, and if I had it to do

over again, I could not do as well." Father hardly thought that was repentance. The Lord is very patient with His people, with His children. I often think of the time when I was in the South, laboring as an elder in Virginia. The president of the conference in which I was appointed was called into Colorado to continue teaching the people. He shed tears, because he wanted to stay in the Southern States mission, and "bind up the law and seal up the testimony;" he wanted to condemn all the people and close up the mission so the end would come. That was in 1883. We have had a great many elders who would have closed our missionary labors, as far as the world was concerned, but the Lord is not so short sighted and impatient; He has all eternity, and He proposes to save His children, "excepting the sons of perdition." Some of us become very impatient with each other because we fancy we are better than others, and we become angry with our fellow-men because they will not do as well as we do. I love the Lord because He causes it to rain upon the just and the unjust; because the sun shines for them as brightly as it does for any of His children. And while He is just, He is merciful. I thank God the Eternal Father that up to the present I have had the spirit of repentance, and while it has kept me pretty busy repenting, I hope I will always have that spirit. If it were not for repentance and forgiveness, I would become discouraged and discontinue my labors. I am going to read to you a little that has been culled from the Bible as to the mission of Christ. I would quote it, but I never dare quote scripture, for after I get through quoting you wouldn't recognize it. (Laughter.)

I am a little like father, when he used to quote scripture, he would say, "Well, if that isn't in the Bible, it ought to be in it." (Laughter.) So it is not safe for me to quote. Speaking of the mission of the Savior:

Is He not that Mighty Prophet that should come unto the world?

At his birth the air was filled with angels and over whose couch hung a celestial star.

Before whose infant feet the three wisest men of the world, representing the family of mankind, bowed in adoration and worshiped, as to God.

Whom Herod, the First, slew three hundred and three score children in Bethlehem, in order to reach His life.

This is He whom John the Baptist proclaimed the "Lamb of God, which taketh away the sin of the world."

At whose baptism the heavens were opened above His head, and the spirit of God descended upon Him in the form of a dove, while the voice of the Lord, like the voice of many thunders, proclaimed from the clouds, "This is my beloved son."

At whose words the tempest became still, the billowy waves placid, the winds hushed. Who healed the sick and leprous by a word; who by a look reanimated the lifeless limb of the paralytic. Raised the daughter of Jairus; healed the Centurion's servant; restored to life the son of Nain; cast out a legion of devils out of Beor, the Levite; restored the deaf and dumb; gave also to His apostles the same power to do miracles. Feeds at one time 4,000 men, and at another time 5,000 from a few pounds of bread or a few fishes which a lad could carry in a basket.

Moses and Elias came from the regions of the blessed and held communion with the Savior.

Who calls forth from the tomb of corruption Lazarus to life and health.

Who when praying was answered by a voice from heaven in the hearing of many people. "I have glorified my name, and will glorify it again."

Was it not the Savior, at whose trial nothing could be found against Him, and who when delivered to execution by Pilate to save Himself and appease the Jews, was publicly declared to be an in-

nocent man by the Procurator, in calling for water and washing His hands and saying that he was clear of His blood for he found no fault in Him.

Who was He, at whose crucifixion the heavens grew black as sackcloth, the sun withdrew its light, the stars shot from their spheres, the lightning leaped along the earth, the earth itself quaked, and the dead spring from their graves.

Who on the third day burst the bars of the tomb, received as He walked forth the homage of an arch angel; who appeared alive to His mother, to the women of Galilee, to Mary, Martha, and Lazarus, and to the apostles. Does not this prove Him the Christ, the Son of the living God?

That to me is evidence, preponderous evidence; it satisfies me; but as J. G. Holland said, in one of his writings:

Better faith in a fable which inspires to good deeds, conducts our powers to noble ends, make us loving, gentle, and heroic, eradicates our selfishness, establishes within us the principle of benevolence and enables us to meet death with equanimity if not with triumph in the hope of a glorious resurrection and a happy immortality, than the skepticism of kingly reason, which only needs to be carried to its legitimate issues to beastialize the human race and drape the earth in the blackness of Tartarus.

My brethren and sisters, I have that faith, that unfaltering faith in the Lord; and I have the same kind of faith and the same kind of belief in the Prophet Joseph Smith. It is a difficult thing, from a human point of view, to believe that God appeared to a boy fourteen years of age and revealed this work; but when you take into consideration the teachings and revelations of the Prophet, this alone appeals to me as strongly as any evidence I have; that God the Father and His Son Jesus Christ appeared to the Prophet. Then John the Baptist appeared and conferred upon him the Aaronic

priesthood; and Peter, James and John, the Melchizedek priesthood. The most perfectly organized Church on the earth was organized. I have put this matter to the test. I stand before you as a Seventy, a witness of the Lord to the nations of the earth. I received that authority through William M. Allred, who was ordained by Levi W. Hancock, who was ordained by Joseph Smith the Prophet. I have learned this much regarding the value of the priesthood, that I would rather place my hands upon the head of an elder and ordain him a seventy than preach the best discourse that I ever delivered. I feel that I have accomplished a great piece of work for God and His Church, when I ordain a seventy and that man goes forth and magnifies his calling. It is a living testimony that God the Father recognizes that administration and that authority which I hold; and in my administration in the Church I have multiplied evidences that the Lord has acknowledged my authority and administrations. The sick have been healed under my administration. I remember, while in Los Angeles, an estimable lady interceded with me to attend one of their great Christian Science testimony gatherings. There were over three thousand men and women, and they were a very intelligent class of people. They were an educated people. The reader, that evening, was a judge who had been on the supreme bench in one of our states; he had been sick and afflicted with stomach trouble. He had resigned his position; he had given up his work and his profession; he said before that large congregation of people that he had been healed through Christian Science. He was as practical a man,

as I am. He told a straight story. I listened to the testimony of perhaps fifty or more of those people, men and women. After their meeting adjourned, the lady who invited me, said: "What do you think of it?" Why, I said, I could put those men to shame; I could bear testimony of the power of God, through administration under the hands of the priesthood, that would have surprised and astonished that assembly of people; they would have been astounded and would not have believed my statement.

My brethren and sisters, I believe in this work. I believe in the Prophet Joseph Smith. I believe in the living oracles. I honor the dead, but they are dead and performing their work behind the vale. We have the First Presidency and Council of the Twelve, and they are united, and with the help of God I want to sustain them. There are many things that I do not understand, that I cannot comprehend fully. I cannot see my way out at present; but this is God's work, and, with the help of the Lord, I want to sustain the Priesthood of God. I love the people, and I say: God save the people. When I look over this body of men, I do not discover that you are very distinguished in appearance. Why, you are no better looking than I am, and I look pretty bad. (Laughter.) I am only a remnant of what I ought to be. I am not very well groomed, and I do not look distinguished; neither do you. (Laughter.) You can't boast very much about your appearance. We are a hard working people, and we would not take a very good picture, unless you take the better side of us; but I tell you, in the name of the Lord, we have got clean hearts; we love the Lord;

we love truthfulness; we desire to be honest, truthful, and virtuous. You can't judge us by our appearance. If you knew the hearts of this people, there would not be the bitterness there is against the Latter-day Saints.

In conclusion I will tell you a story, and then will close. When I was in California I was very low spirited and broken down in body; and I tried to die, but I made a miserable failure of it. (Laughter.) One day when I was laying on the sand, near the ocean, I happened to pick up a paper, and it gave me new life and new energy. It was a funny picture; it was a picture of a great big monkey, it represented, "Fate—The Old Monkey." It was an editorial. I haven't it with me, but I have read it a good many times, and I desire to make a comparison. There was a very prominent citizen that had an intelligent monkey. He was a mischievous fellow, and he just went around the house knocking everything down that he could get hold of. He knocked over everything that he came to; he discovered that the things he knocked over did not get up again. He was just as mischievous as fate seems to be with us. Finally, this good citizen took the image of a little man, made of some kind of material, and placed it on a very strong base. It was so arranged that when you knocked it over it would come up again. So he set this little man in the room. The monkey came around, took his right hand and cuffed it over. To his surprise it wobbled a little and staggered, and then rose up and seemingly looked at him. Then he took his other hand and cuffed it again, and it came up again. Then he took the hand of his right leg

and knocked it again, and then with his left hind leg; then he got on it with all four hands and took one hand up at a time. To his surprise, the little man rose up. The intelligent monkey almost became a monkey maniac. He kept at it and kept at it until he hated and despised the little man; and whenever they would move the little man near the monkey, he would get off in the corner and chatter and become angry. He wouldn't have anything to do with the little man. The Church of Jesus Christ of Latter-day Saints is similar, or like that little man. You can knock it down one hundred times; you can knock it down one thousand times; it may wobble, but it will rise up again, and it will keep rising up until God has accomplished His work. This is God's work, and I look in sympathy upon men who oppose it. I stood on the street last night—something I hardly ever do—and listened to a man abuse the Church; and I had to laugh. I was a good deal like father was once when he was praying. In the midst of his prayer, he burst out in a loud laugh, and he said, "O Lord, forgive me; it makes me laugh to pray about some men;" it always amuses me when I see a man or a coterie of men try to break down this Church. I would say to these kind of men: You had better let the Church alone; you had better let the people alone; because you can't destroy the Church. I read somewhere in the Doctrine and Covenants,

"Cursed are all those that shall lift up the heel against my anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which is meet in my eyes, and which I command them. But those who cry transgression do it because they are the ser-

vants of sin and are the children of disobedience themselves."

If there is anything we are doing, as members of the Church, that is dishonest, untruthful or intolerant, God has not commanded it. We have got to be honest; we must be truthful; we must be moral, if we are saved in the kingdom of God. I do not know just what will come out of our complex situation, but I do believe this, most ardently, that "every tub shall stand upon its own bottom." I believe that every man, woman, and child will have to have a testimony and a knowledge that this is the Church of Jesus Christ of Latter-day Saints, or they cannot stand.

I pray the Lord to bless you. With all of my weaknesses, with all of my difficulties, I would like to see the color of a man's hair, and I would like to look into the eyes of the man that questions my loyalty and integrity to this Church. You may have to carry me; you may have to be patient and long-suffering with J. Golden Kimball, but don't you question my integrity. I think I have given some evidence of my faith, loyalty and integrity. I learned my lesson, in this Church, as every man will learn it; I learned it by being a stranger in a strange country. I learned it by traveling without purse or scrip, and I want to tell you, in the name of Israel's God, the Lord is amply able to provide for His servants. You do not have to "trust in the arm of flesh." The Lord has answered my prayers; He has opened up the way before me; He has raised up friends upon the right hand and upon the left. That is how I secured my knowledge and information. I know, just as well as I ever expect to know, until I see with my eyes, that

Jesus is the Christ, that Joseph is a Prophet of God, and that this is the Church of Jesus Christ of Latter-day Saints. I sustain the Church. I support as best I know how the Presidency of this Church, the Council of the Twelve, and the general authorities of the Church.

The Lord bless you. Amen.

ELDER BRIGHAM H. ROBERTS.

(Of the First Council of Seventy.)

That man must be accounted fortunate who in this presence, within the limited time allotted to the speakers, can present just one idea, clearly and distinctly, to the congregation. Whether I shall be able to do that or not, I cannot say, but certainly I shall attempt to do no more than that.

When Joseph Smith was about fourteen years old, in the year 1820, he was much confused by reason of the disagreement that existed in his own neighborhood, between the various sects of religion; and in the midst of it, his attention was called to that splendid scripture which says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." He resolved to put that doctrine to the test, and retired to a secret place in the woods, where he called upon the Lord in earnest and fervent prayer. In response to this petition, a most splendid vision was opened to his mind, and he was taken into the presence of God, the Father, and Jesus, the Christ, and beheld them in the midst of a glory that surpassed the brightness of the sun at noonday. He saw that they, in form, were like men, that each was

distinct from the other. They made known to him that men had departed from the truth, as originally taught by the Christ, but they gave him to understand also that the time was at hand when the Church of Christ would be re-established in the earth, that the gospel would be restored to men, and told him that he was to be a chosen instrument in the hands of God to accomplish some of His mighty purposes in the earth. A most wonderful revelation, correcting the errors that existed and, at the same time, giving promise that there should be and that soon, a revelation of the truth in its fulness. How glorious that is—if it is true. How many theological questions it would settle. How it would clear the field of theology of error—if only, it be true!

Subsequent to this, the Prophet was visited by an angel, not some phantom, a creation of the fancy but a real personage, a man of flesh and bone, raised from the dead, a man who came from the presence of God and made known the existence of the American volume of scripture, by which I mean a volume of scripture which was brought into existence through the revelations of God to the ancient inhabitants of this land—the Book of Mormon—wherein is described the visit that the Christ made to this western world. After His resurrection from the dead and His ministry in Judea the Christ came here, according to this record, and established His Church, gave authority to men to teach the truth, and gave that same fulness of the gospel to the inhabitants of this western world that He had given to the people in the East. This gives an enlarged view of the earthly mission of the Christ, and

of the justice of God in dealing with the children of men, in that He gave to the inhabitants of this western world the same opportunity to know the truth concerning man and man's salvation as He did to the inhabitants of the eastern hemisphere. How splendid all that is—if only it is true!

The Reverend Doctor Watson, in his most beautiful treatise on the "Life of the Master," says this in relation to Messiah:

"Were a parchment discovered, in an Egyptian mound, six inches square, containing forty words which were certainly spoken by Jesus, this utterance would count more than all the books which have been published since the first century."

I believe that is true. Mr. Watson continues:

"If a veritable picture of the Lord could be unearthed from the catacombs, and the world could see with its own eyes what like he was, it would not matter that its colors were faded and that it was roughly drawn,—that picture would have, at once, a solitary place amid the treasures of art."

And that also is true, such is the world's hunger to know something further concerning the Christ. Now, this revelation which came to the Prophet Joseph Smith brings a whole volume of scripture to testify of the Christ. Not only fifty words, but fifty pages and more of words, that come direct from the Christ; and the whole book is permeated by His Spirit. What a Christian treasure is this, and how the world ought to rejoice at such a revelation—if, *only it is true!*

Subsequent to this, Joseph Smith testifies that an angel from heaven came to himself and Oliver Cowdery and bestowed upon them divine authority, restored the priest-

hood by which men were authorized to act in the name of God, in the authority of the Lord, and to have it of binding effect in matters pertaining to man's salvation. Subsequently, the apostles, to whom the Lord Jesus gave the keys of the kingdom, saying to them that whatsoever they should bind on earth should be bound in heaven, these apostles, Peter, and James, and John, came and conferred apostolic authority, a fulness of priesthood, upon these men, which priesthood holds the keys of all the offices in the Church, and the right to administer in all things pertaining to the salvation of man, and to bring into existence and set in order the true Church of the living God,—an instrumentality through which the Lord designs and does communicate His mind, and His will, and His truth to the world; a great teaching institution for the enlightenment of the world, in which also God has deposited a divine authority to speak and act in His name, and administer the ordinances of the gospel for the salvation of men. What a splendid thing this must be acknowledged to be—if, *only, it is true!*

Again, the Lord revealed the great truth, through the Prophet, and lodged the truth with the Church, that God the Father and His Son, Jesus Christ, and men are of the same race; that there is something divine in man, an Intelligence that is not created or made, but is in the very essence of it akin to God; and that in that divine Intelligence there are infinite possibilities. Development may take place from that germ, that shall expand into all that is great, and noble, and wise, and pure, and powerful! There is in that Intelligence such

possibilities of development that we may hope as eons of time shall pass by, to see it rise to something that is truly great and dignified, and worth while to preserve. How splendid that truth is—if, *only, it is true!*

So I might continue to go on, step by step, through the whole catalog of those great and true principles that God has revealed to His Church—the doctrine of resurrection from the dead—the reality and tangibility of it I mean; salvation for the dead; the eternity of the marriage covenant, and so following, if time would permit; but the one thought, the one idea, only, that I hope to suggest in these remarks is simply this: Since, admittedly, these things are splendid and glorious, if true, why will not men approach an investigation of them from that standpoint? From the standpoint that it is desirable to have them established as true, if possible—these several events in which the Church had its origin, and these splendid doctrines which would mean so much for the uplifting of the race—if true? Why not start the investigation of this wonderful message which we proclaim to the world from that standpoint? It seems to me that there is opportunity for more headway to be made in solving these matters, if approached from that standpoint, than to approach them in the spirit of antagonism—since, admittedly, they are glorious things, if, only, they are true. That is the thought I wanted to advance to this congregation.

In conclusion, I want to say this about it, for the Latter-day Saints, and that is, so far as we are concerned, it is solemn conviction with us, that these several circum-

stances in which Mormonism had its origin are absolutely true. These principles that I have briefly alluded to, and many more that will naturally suggest themselves to your minds—many more principles that we accept, and which minister to the dignity and to the uplifting of men, are absolutely true. They constitute the center of truth on which we stand, and from which we take our outlook upon the world. From this coigne of vantage we interpret the meaning of the universe; we interpret the meaning of human life. This is our orientation with respect of things past, things present, and things to come. Who is there that can say that we do not occupy a most magnificent position from which we may interpret the meanings of human life, the relationship of individuals to the race, and the race to God, and the relationship of the individual to God? To my mind it presents a position of advantage the like of which is not equalled in all the philosophies and other religious systems of the world.

A soprano solo, "In Thee, oh God, do I put my trust," was sung by Sister Irma Pendleton.

ELDER JOSEPH F. SMITH, JR.

The sin of criticising or fault finding.—Wrongful accusers in danger of God's judgment.—Revelation an individual privilege.—The man quick to censure is often himself a transgressor.

I rejoice with you, my brethren and sisters, in the counsel and instruction that have been given unto us at the various sessions, so far, of our semi-annual conference.

I desire to refer to one expression

that was briefly made by one of our speakers yesterday, and mentioned again this morning, if I may be led and directed by the Spirit of the Lord; and that is this: That it is a serious thing for any member of this Church to raise his voice against the priesthood, or to hold the priesthood in disrespect; for the Lord will not hold such guiltless; so He has promised, and He will fulfill. I am satisfied, in my own mind, that there was not one person in this building at the opening session of our conference, who was not convicted in his heart in listening to the testimonies and the instruction given by our brethren of the Presidency, that they were honorable, honest, and upright men; that they spoke the truth. I am satisfied that to the Latter-day Saints the conviction came that they spoke under the inspiration of the Spirit of the Lord; that Spirit which they are entitled to possess, and which, to my own knowledge and satisfaction, they do possess. It seems to be the heritage of the ungodly, of the bigoted, and of those who love iniquity, to sit in judgment and to place themselves as dictators, saying what shall be done and what shall be said by the authorities of the Church. They accuse the brethren of all manner of iniquity, dissimulation, falsehood, and try to cause a division between them and the people over whom they preside. They take unto themselves the prerogative of saying what shall and what shall not be the doctrine of the Church, what shall and what shall not be the government of the Church, when it concerns them not at all. But it is not of this class particularly that I desire to refer, but to those members of the Church who have entered into the waters of baptism and have

made covenants before the Lord, that they will observe His laws and respect His priesthood, who have been persuaded, or who are in danger of being persuaded, by such characters. Occasionally, when a man has himself committed sin and has lost the spirit of the gospel, he will raise his voice against the actions of the authorities who preside over the Church; he will call them in question, sit in judgment upon them and condemn them. I wish to raise a warning voice to all such who hold membership in the Church, and say unto them, that they had better repent and turn unto the Lord, lest His judgments come upon them, lest they lose the faith and be turned from the truth.

I desire to read a few words from some of our modern scriptures, that were also briefly referred to this morning:

Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them:

But those who cry transgression, do it because they are the servants of sin, and are the children of disobedience themselves;

And those who swear falsely against my servants, that they might bring them into bondage, and death:

Wo unto them; because they have offended my little ones, they shall be severed from the ordinances of mine house;

Their basket shall not be full, their houses and their barns shall perish, and they themselves shall be despised by those that flattered them;

They shall not have right to the priesthood, nor their posterity after them, from generation to generation;

It had been better for them that a millstone had been hanged about their necks, and they drowned in the depth of the sea.

Wo unto all those that discomfort my people, and drive, and murder, and testi-

fy against them, saith the Lord of Hosts; a generation of vipers shall not escape the damnation of hell.

Behold, mine eyes see and know all their works, and I have in reserve a swift judgment in the season thereof, for them all;

For there is a time appointed for every man, according as his works shall be.

God shall give unto you (the saints) knowledge by his Holy Spirit, yea by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now;

Which our forefathers have waited with anxious expectation to be revealed in the last times, which their minds were pointed to, by the angels, as held in reserve of their glory:

A time to come in the which nothing shall be withheld, whether there be one God, or many Gods, they shall be manifest;

All thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the gospel of Jesus Christ;

And also if there be bounds set to the heavens, or to the seas, or to the dry land, or to the sun, moon, or stars;

All the times of their revolutions; all the appointed days, months, and years, and all the days of their days, months, and years, and all their glories, laws, and set times, shall be revealed, in the days of the dispensation of the fullness of times.

According to that which was ordained in the midst of the Council of the Eternal God of all other Gods, before this world was, that should be reserved unto the finishing and the end thereof, when every man shall enter into his eternal presence, and into his immortal rest.

How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven, upon the heads of the Latter-day Saints.

Again I repeat that it is a serious thing for a man holding a membership in this Church to say in his heart, or openly, that these men holding the keys of the kingdom have sinned, when they have not

sinned, and cause dissension, if it is in his power to do so among his brethren. The judgments of the Lord will overtake him. He will be brought in question before the Lord, and shall be cast out and find his place among the unbelievers; and those who flattered him and encouraged him to raise up his heel against his brethren will turn from him and leave him to his shame. I wish to testify that God has called these men, that He has appointed them, that He has given unto them the revelations of His mind and will; that they have the inspiration of His Spirit; that they are teaching and leading this people in truth. That is the conviction of every Latter-day Saint who has the gospel at heart. What time, since the organization of the Church has any of the brethren, exercising the Spirit of the Lord, ever taught this people that which was false? When have they ever said unto you that you should do that which was not right; that which would not make you better citizens and better members of the kingdom of God? You cannot, nor can any man, in righteousness, point to the time when any of them have wilfully stated anything that was contrary to the principles of righteousness, or that did not tend to make the people better in every way, that did not build them up in their salvation, temporally as well as spiritually.

Now, if time would permit, I would like to say a few words in relation, also, to the part of this scripture I have read, regarding the pouring out of revelation. I shall only briefly refer to it. I say to you that the Lord blesses this people through the inspiration that comes to His servants, as they direct, and teach, and expound the

scriptures. The statement is often made by the enemies of the people, and we hear it upon the streets of this city, from time to time, that there is no revelation in the Church. I say to you that there is revelation in the Church. The Lord not only blesses the men who stand at the head and hold the keys of the kingdom, but He also blesses every faithful individual with the spirit of inspiration. He gives His people revelation for their own guidance, wherein they keep His commandments and serve Him. That is a blessing promised, and within their power to receive. We are blest with revelation; the Church is built upon that foundation. All the revelations given do not have to be written. The inspiration may come to the brethren, stating what shall be done, or what shall not be done, as the Lord directs them. It does not have to be printed in a book. We have revelations that have been given, that have been written; some of them have been published; some of them have not. Don't be deceived by those falsifiers, those men whose hearts are filled with evil, and who say that the authorities have sinned when they have not sinned, who are themselves in the bondage of iniquity and are trying to destroy this work. So far as those men are concerned, who try to tear down and destroy, they do not preach that which they themselves believe. They do not teach the people that which is true or try to show them a better way, instead, they heap abuse upon the heads of the authorities of the Latter-day Saints. Whenever you find a man who spends his time abusing his neighbors, trying to tear down other people, you put it down that that man is not possessed of the Spirit of the

Lord. But when a man tries to build up, when he tries to show you a better way, even though he be deceived, you may know that he is honest; but never the man who tries to tear you to pieces, who tries to destroy, without offering you something better in return. Never is such a man honest.

Thank the Lord for the gospel; thank the Lord for the priesthood, and for the testimony which we enjoy that this is the work of God. May this be the blessing of each one of us, is my prayer, in the name of Jesus Christ. Amen.

ELDER ANTHONY W. IVINS.

Professed teachers of God's word must proclaim truth only.—The Church desires its doctrines judged by the Bible.—Proof that angels have been mortal men.—Misrepresentation the usual weapon used against the Church.

There shall be false teachers among you * * and many shall follow their pernicious ways: by reason of whom the way of truth shall be evil spoken of.

Elder Roberts, in the course of his very brief remarks—and only brief remarks can be made in the limited time which is allotted to us, this morning—stated that the fundamental doctrines of the Church, to which he referred, are true. It is upon these doctrines that the structure which we have builded rests; if they are not true, our hope is vain. He said unequivocally that these doctrines are true. I know that this statement of his is not sufficient evidence; I know that it is not proof of his assertion; because other men, stating it is not true, might regard their evidence and the declarations which they make as equally in force, unless our state-

ments can be sustained by proof. We are living in a time of misrepresentation, a time when, it seems to me, that the words quoted, which the Apostle Peter spoke to the Church of Christ in which he administered, are exemplified in the fullest degree. I believe that I sense the responsibility which rests upon me when I stand up here, professing to be a teacher of the word of the Lord, to speak the truth. I do not believe that it is my prerogative, either, in advocating my own faith, or in criticizing the faith of another, to speak that which is not true. I must not be a false teacher, and it must not be by reason of my words that the truth is evil spoken of. It is not often that the Church of Jesus Christ of Latter-day Saints pays attention to misrepresentations, but, when their doctrines are ridiculed, when they are misrepresented, when they are spoken of with contempt, and when these things are published and sent broadcast to the world, by which men and women follow after the falsehoods which are told, it becomes necessary, sometimes, to correct them, and expose the false basis upon which men reached conclusions in regard to the faith of the Latter-day Saints.

From one of the local papers, I clipped this report of a sermon which was preached in this city, only a short time ago, by a reverend gentleman. This report appeared in a paper having a wide circulation, and I thought to myself, wherever that shall go, among people who are not acquainted with the Latter-day Saints, who know nothing of their doctrines, impressions that are very wrongful must, necessarily, result. This man pretends to be a teacher of the word

of the Lord, as it is contained in the Bible; and one of the charges which he makes against the Latter-day Saints is that they do not like to have their faith compared with the doctrines of Christ, as they are contained in the Bible; that they do not like to be held up against it. I will read, so that I may not be accused of misquoting his words: "I know that the Mormon church does not like to be stood up by the side of the Bible and compared with it." Then follows a tirade against the church. I wish to say to that man and to the world, and to my brethren and sisters, that there is nothing which the Church of Jesus Christ of Latter-day Saints more desires than that they may be stood up alongside of the Bible. It is the one thing which they are endeavoring, in their missionary work, to bring to the attention of the world. It is their one great desire that the doctrines of the Church may be judged by the word of God, as it is contained in this holy book. The man who says to the contrary misrepresents the fact, and if he is acquainted with the subject which he discusses, he knows that he misrepresents the facts; and if he is not acquainted with the subject, he is, nevertheless, guilty, for he has no right to discuss that which he does not understand. I want to say, as Brother Roberts does, that every one of the doctrines of this Church, its articles of faith, as promulgated to the world by the Prophet Joseph Smith, and the revelations of God, which are contained in the Doctrine and Covenants, are absolutely impregnable from a Biblical standpoint. There isn't one of them that can be successfully assailed; and this man ought to know it, whether he does or not.

I have read this discourse over and over again, in the hope that I might find in it something to indicate sincerity, something to indicate intelligent investigation, but I have not found it. He assails the Prophet Joseph Smith; he ridicules and scorns the thought of modern prophecy. He ridicules the Book of Mormon and, particularly, the manner in which it was brought into existence. Let me read just a few words here, which will illustrate this point. Quoting from the Prophet Isaiah, he says: "To the law and the testimony; for if they speak not according to these, it is because there is no truth in them." I am glad he quoted that scripture, because I want—just for a moment, if I have time—to apply the law and the testimony to him. "Take the origin of the Book of Mormon, to begin with—I am just going to give you a sample—it is said that Moroni, an angel, once a man, directed Smith to the gold plates from which it is claimed the book was translated. Now, the unreasonableness of this is quickly shown. First, while men may become equal to the angels, they never become angels. Angels are an order of beings greater than and created before man." Upon this he bases his argument that the Book of Mormon must be an imposture, that it could not be true, because Joseph Smith claimed that Moroni, the man who visited him, the man who instructed him, the man who outlined to him the great mission which God had for him to perform, and the man—for I call him a man—who delivered into his hands the plates from which the Book of Mormon was translated, is called an angel, and because he had once been a man. Now, my brethren and sis-

ters, the Lord uses men to accomplish His purposes here in the earth. This earth was created for man, and he was placed upon it that he might here work out his salvation, that he might live this life of probation and prove himself worthy, or unworthy, of everlasting life. There has never been a dispensation, there has never been a word of revelation given, by which mankind is to be governed, so far as I am aware, that has not come through some man, from God, through His servants. This is our world. We are in it, and we are interested in it. Whatever we shall accomplish will be through our own effort; and God will manifest His will to us, through men, as He always has done. It may come by His own voice to His servants; He may send ministering spirits to administer to them; but it comes to the people through the voice of men chosen of God.

Now, I just want to quote one passage of scripture—and the Bible is full of just such things as I am about to refer to here—to show you the inconsistency of this man's argument, and to show you the way of the Lord. The Lord has His own way of doing these things. Unfortunately, men too often place their own private interpretation upon them. The Lord once gave a revelation to John, His loved disciple, who was, at the time, upon the Isle of Patmos, in which he reveals to us some of the most important things that ever have been given to man; and this is the way He did it: "The revelation of Jesus Christ which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by His angel unto His servant John."

This seems very clear; he sent and signified it by His angel unto His servant John, just as He has a habit of doing; and that angel outlined to John things which were to occur in the earth, from the beginning to the very end thereof, that wonderful book, the last book of the Bible, which we call Revelation, or the Apocalypse, gives this account:

And he said unto me, These sayings are faithful and true; [so testified the angel unto John].

And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. [Now, what follows?]

Then saith he unto me, See thou do it not; [Why?] for I am thy fellow servant, [this angel of God whom He had sent] I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book.

So, it seems that Moroni was not the first angel whom God had sent with a message to the inhabitants of the earth. It seems that he was not the first angel who had had a similar commission, and who had been a prophet, for this messenger bears witness to John that he himself was his fellow servant of the prophets and of those who keep the sayings of this book. But, yet, this man would undertake to make people believe that because of the fact that Joseph Smith thus received the word of God, he was an imposter.

He follows this up by making another erroneous statement: "Joseph Smith and his successors also teach the continuation of an Aaronic priesthood since the cross; that Mormonism holds it. That, too, is in direct conflict with the holy scriptures." Has any one ever heard the doctrine by an elder of this Church that the Aaronic priesthood had continued since the cross?

I would like to read here again, just a short extract from Joseph Smith's statement:

We still continued in the work of translation, being the 7th of April. I commenced to translate the Book of Mormon, and he began to write. [Referring to Oliver Cowdery]. We still continued the work of translation when, in the ensuing month of May, 1829, we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, that we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light. Having laid his hands upon us, he ordained us saying:

Upon you my fellow servants, in the name of the Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.

He said that this Aaronic priesthood had not the power of laying on hands for the gift of the Holy Ghost, but that this should be conferred upon us hereafter. He commanded us to go and be baptized; gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

So, my brethren and sisters, the Latter-day Saints do not claim the continuation of the Aaronic priesthood from the cross, but that in the year 1829, as stated in this brief account which is given by the Prophet, it was restored to the earth by John the Baptist, another angel who had been a man, the same man that had been beheaded by Herod of Jerusalem, because he bore witness against his iniquity, the same man who held the keys of the Aaronic priesthood in the meridian of time, the same man who baptized the Savior of the world in the river Jordan. Who had a better right?

Who more logically, who more naturally, who more reasonably should have restored the keys of that priesthood in this dispensation than John the Baptist? He bears witness here that he was that John who was called John the Baptist.

I shall not continue to discuss this sermon; but I call your attention to the fact that just such sermons as this are being sent broadcast, in which the faith of the Latter-day Saints is misrepresented, in which it is held up to ridicule. Boys and girls do not like to have the finger of scorn pointed at them, or the faith of their fathers held up to derision; and there is nothing else in this sermon from beginning to end. Not in one single instance has this man attempted to prove that the faith of the Latter-day Saints is not based upon the doctrines of Christ, as they are taught in the Bible, except the one that I have quoted. That is the only scripture that he quotes to sustain his contention, and I have shown you how ridiculous that contention is. Do not be influenced, neither saint nor sinner, Latter-day Saint nor unbeliever, by such sophistry. Before you reach conclusions, investigate this question. There may be some excuse for men who reason from their own philosophy; there may be some excuse for men who do not profess to be believers in the Bible; but for these professed teachers of Christianity, these men who profess to make the Bible the basis of their faith, I say that they are inconsistent; I say that they are either insincere and wilfully wrong, or else they are woefully ignorant of the subjects which they treat. The Latter-day Saints stand before the world today with the Bible as the basis of their faith. Nothing would make them happier than that we

all come together and, making that the basis of our faith, be governed by it. We are willing to be judged by that rule, by the law and the testimony. "If they speak not according to that, it is because there is no light in them."

That is just exactly what is the matter with the world. They do not accept the Bible as the word of God, notwithstanding the fact that they profess faith in it. They teach for doctrines the commandments of men; they divine for hire; they preach for money; and their stock in trade, particularly, just at the present time, seems to be to belittle the Church of Christ and the Latter-day Saints. They will fail just as ignominiously as have every other people failed who have raised up their voices against the kingdom of God. They will be just as greatly disappointed as is a hungry man who, in his sleep, dreams that he eats, and thinks that he is satisfied; but when he wakes, he finds that he is still hungry. Or a thirsty man who, in imagination, drinks in his sleep, and thinks that his thirst is quenched; but when he arises his soul still has appetite. A man remarked, only a few days ago, so I was informed by a friend, that it was only a question of a little time till the Mormon Church would fall of its own weight. Take the advice of Gamaliel then, and just let the Church alone, let it fall of its own weight. It is not injuring anybody; it is only seeking to establish righteousness, preaching only the doctrines of the Gospel of Jesus Christ. It is only holding up to the world the word of the Lord as it is contained in the Bible; and if we do, also, contend that the Book of Mormon contains the word of God, it is a very easy matter to prove it by comparing it with

the doctrines in the Bible, and we are vindicated there, just as we are upon every other point.

Now, my brethren and sisters, remember this; do not forget it: You are a thoughtful lot of men and women. Think of yourselves; act for yourselves; know for yourselves, right from wrong; do what God shall manifest to you is your duty, every day of your life. The Lord will take care of this work; He will magnify it; and it will never fall of its own weight, but it will continue to grow stronger every day, from this day henceforth, until it shall prevail in all the world. I bear this testimony to you, through Jesus Christ. Amen.

President Joseph F. Smith said, "I think the sentiment expressed by the Apostle Paul is very appropriate at this moment—I am not ashamed of the gospel of Christ: for it is the power of God unto salvation." And we have it."

President Smith stated that an entertainment bureau had been established in the office of Elias Morris & Sons, at South Temple and Richards streets, and that those who lacked places of entertainment might report there and be supplied. Those having places to offer for lodging and boarding during conference were also invited to notify the entertainment committee.

The choir and congregation sang the hymn:

Now let us rejoice in the day of salvation;

No longer as strangers on earth need we roam,

Good tidings are sounding to us and each nation,

And shortly the hour of redemption will come.

Benediction was pronounced by Elder George Osmond.

Conference adjourned until 2 p. m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m., in the Tabernacle.

President Joseph F. Smith called the congregation to order.

The choir and congregation sang the hymn:

How firm a foundation, ye Saints of the
Lord,
Is laid for your faith in His excellent
word!
What more can He say than to you He
hath said,
You who unto Jesus for refuge have
fled?

Prayer was offered by Elder William A. Moody.

The choir and congregation sang the hymn:

Praise to the man who communed with
Jehovah!
Jesus anointed that "Prophet and
Seer"—
Blessed to open the last dispensation;
Kings shall extol him and nations re-
vere.

ELDER DAVID O. M'KAY.

Inestimable importance of a testimony of the truth.—Reputation for good standing in Church inspires confidence.—Truthfulness of individual testimony proven by life.—The world arraigned by reverend gentleman.—True Saints will manifest they are governed by truth.

"Praise to the man who communed with Jehovah!" And praise to the people who know that he held that communion.

The testimonies that have been borne throughout this conference have been most impressive. When one thinks and realizes that the thousands of Latter-day Saints who listened to those testimonies can bear the same kind of testimony truthfully, one realizes what a blessed people we are. No greater gift or blessing can come to man in this life than a knowledge that God lives, that Jesus is the Savior of the world, and that these two personages did actually appear to the Prophet Joseph and restore, through him, the gospel of Jesus Christ. I say that no greater gift or blessing can be enjoyed by man in this life. He who knows these things possesses the keys to the true philosophy of life. He who knows God and Jesus Christ whom He has sent, has eternal life, the greatest gift that can come to man.

It is not my purpose to dwell upon the gloriosness of the testimony of the truth of this gospel. I want to add my own to those testimonies which have been borne in other sessions of this conference. I know that this is the gospel of Jesus Christ, and I thank God, this day, for that testimony. I know that the men who have been called to lead this, Christ's Church have been servants and are servants of God; and you know it, my brethren and sisters; and I rejoice in your fellowship and in your brotherhood. God help us to be true to this testimony.

I am reminded that when Christ was on the earth, He said to some men who also knew of His divinity, that there was an obligation upon all such who possessed the knowledge of the existence of God and of the truths of the gospel of Christ. "He that knew not, and did commit things worthy of stripes, shall be

beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more." So with this knowledge that the Latter-day Saints possess there comes a mighty obligation. God's people are spoken of in scripture, ancient and modern, as a chosen people, as a royal priesthood, a peculiar people, as a light set upon a hill. "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your father which is in heaven."

There are two virtues, I will call them principles, that I wish to emphasize, this afternoon, as worthy of our thought and our increased effort to establish them among men. The first is truth. Recently, while visiting a stake of Zion, established in a neighboring state to Utah, I listened to one part of a conversation carried over the telephone. The president of the stake was called from the dinner table to the 'phone, and this conversation followed. I was told that which I did not hear, so can give it to you in full. "Do you know," said the stranger, a non-member of the church, to the president of the stake, "do you know Mr. So and So?" "Yes." "Is he a member of your church?" "He is." "Well, is he in good standing in your church?" "Yes." "All right; thank you. He is here in our office desiring to borrow some money to make an investment. He referred us to you, and said he was a member of your church. If he is in good standing, we will lend him the mon-

ey." Oh, that confidence! My heart rejoiced, and it rejoices today that, so far as honesty and integrity are concerned, the Church of Christ is a light. You and I grieve most deeply when we hear of a member who forgets himself and destroys, by his dishonesty, that confidence. Christ stood before Pilate a prisoner, and was asked, "Art thou the King of the Jews?" "Sayest thou this thing of thyself, or did others tell it thee of me?" Pilate evaded the answer by saying, "Am I a Jew?" Jesus answered: "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." In that sense truth applies to the gospel, the power of God unto salvation to all those who accept it, and Christ bore testimony to that truth. You and I today bear the same testimony, bear testimony by word of mouth that God has spoken to His sons and daughters, and restored to them the gospel of Jesus Christ. There is another way that Christ bore witness to that truth, and that was in His life. Men have called Him an enthusiast; they have accused Him of being a dreamer, an ascetic, a recluse, and other such epithets have they hurled at Him, but they are loath ever to say that Christ, the Redeemer, was dishonest or untrue. His life is a life of honesty, honor, uprightness. He was drawn to men who were honest themselves, whose hearts were pure and guileless. Witness how quickly He saw purity and guilelessness in Nathaniel. "Behold," said He, "an Israelite, indeed, in whom there is no guile." As a negative pole is drawn by the positive, the mutual attraction seemed to be here. Their souls attracted each other, as the

dewdrop trickling down the flower, in the morning, falls into its brother dewdrop on the flower, absorbed in one whole. So the purity of Christ seemed to absorb, attract, draw to the purity of Nathaniel. Nathaniel was honest, upright, pure, as a follower of Christ should be. No guileless man can be dishonest. No guileless man can stoop to chicanery and fraud, deceiving a brother. I say Christ's life and His teachings always bore testimony to the truth. In our day, God has said, through the Prophet Joseph Smith: "God does not walk in crooked paths, neither does He vary to the right hand or to the left. His words are true always, never varying from the straight path, and His words have one eternal round." To the Latter-day Saints, as God's people, he has declared that one of the fundamental principles of their belief is honesty and truthfulness. I rejoice in repeating our thirteenth article of faith.

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. Indeed, we may say that we follow the admonition of Paul. We believe all things; we hope all things; we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things."

Let your light so shine among men that they seeing your good works may be led to glorify our Father which is in heaven. In probably no more effective way can the truth be witnessed before men than for every Latter-day Saint to maintain and foster the confidence of our outside friends in a faithful member of the Church of Christ. Now, in order to do that we must be honest in all things. If we are contrac-

ors, and agree to put in such and such material in a building, let us put that material in. If we agree to the stipulations of a contract, to put in one hundred and fifty feet of radiation in the building, let us put in one hundred and fifty feet. Those are details, aren't they, but those are the details by which the men whom you deal with will judge your actions. If we are taking to market potatoes of a particular grade, and we so describe that grade, let us know that an investigation will prove our statements true. I was grieved when I heard a wholesale dealer say that he has opened sacks of produce, brought in from the farm, and found foreign material, such as rocks and dirt, placed in to make up weight. I did not ask him for the religion of those men; I asked for no name; but such things are dishonorable, no true member of the Church of Christ can stoop to such trickery. Let your light shine before men. In this world to-day there needs to be an ensign, a people standing out in bold relief as an example to the world in honesty and fair-dealing. I will not condemn the world, but to illustrate what I mean, I will let a reverend gentleman give his opinion of the world at large today. I quote from Mr. Jefferson, author of "The Character of Jesus." Speaking of the insincerity of the world, he says:

"And yet how common insincerity is. What a miserable old humbug of a world we are living in—full of trickery, and dishonesty, and deceit of every kind. Society is cursed with affectation. Business is honey-combed with dishonesty. The political world abounds in duplicity and chicanery. There is sham, and pretense, and humbugery everywhere. Some use big words we do not understand, and some will claim to knowledge which they do not possess; and some parade in dresses which they cannot pay for. The

life of many a man and many a woman is one colossal lie. We say things which we do not mean; express emotions which we do not feel. We praise when we secretly condemn. We smile when there is a frown on the face of the heart. We give compliments when we are really thinking curses, striving a hundred times a week to make people think we are other than we are. It is a penitentiary offense to obtain money, under false pretenses; and so from this we carefully refrain; but how many other things are obtained, do you think, by shamming and pretending, for which there is no penalty but the condemnation of Almighty God. Yes, it is a sad, deceitful, demoralized world in the midst of which we find ourselves; but, thank God, there are hearts, here and there, upon which we can ever more depend. We have tested them, and we know them to be true."

Such hearts as he mentions at the last must be found everywhere in the Church of Christ, if we believe—not just think—"Believe" may not be so expressive as conviction or faith, but it is stronger than "think." When we say, "I believe I will do this," we do it; I do it. We do not say, "I think the Bible is the word of God." We believe the Bible to be the word of God, and accept it as such; and so when that article of faith is repeated, "We believe in being honest, true—" we take it as part of our life, that our acts may so shine among men; but there is one reason before, deeper than that, because it is right, the only way to live. Brethren and sisters, be honest in all your dealings. Be true to yourselves. Never be false to your honest convictions. Be true to your brethren; be true to the Church of Christ; be true to the testimony you possess; and then men must see by your good works that you do possess knowledge which they do not have.

God help us in this and in all worthy things, to bear witness to the truth, in all the world,—I pray, in the name of Jesus Christ. Amen.

ELDER ORSON F. WHITNEY.

The law of obedience.—Samuel and Saul.—Ingersoll's inconsistency.—Blasphemous presumption.—How blessings are obtained.—Abraham's example.—Living by every word. Will of the Lord in 1847.—"This is the Place."—How the Gentiles will capture Mormonism.—Celestial Law.

Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

The speaker was Samuel the prophet, and the one to whom he spoke was Saul, king of Israel. Saul had received a commission from God, through the prophet, to destroy the Amalekites, a wicked and corrupt people who had lain in wait for Israel when on their way to Canaan, in the days of Joshua; and so strict was the commandment that Saul was required to spare no living soul, nor cattle, nor sheep, nor anything pertaining to that nation. But he deviated from the commandment of God; made himself the judge of which part of it he should obey, and which part he might ignore; he spared Agag, the Amalekite king, and brought him captive toward Jerusalem. He spared, also, the choicest of the cattle and the sheep, and thought to justify himself in his disobedience by making a great sacrifice to Jehovah.

Meeting Samuel on the way, Saul was asked if he had carried out the Lord's command and replied in the affirmative. "Then what means this bleating of sheep and this lowing of cattle that I hear," inquired the prophet; and the king had to confess, to his shame, that he had not fully carried out the command, but had spared the wicked monarch and allowed himself to be persuaded

by the people to take a spoil and return with it to offer a burnt offering unto Jehovah. It was under these circumstances that Samuel uttered the words:

Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

I wonder if King Saul was possessed of the same spirit that seems to imbue some men in these modern days. I have in mind a renowned agnostic, the late Robert G. Ingersoll, a wonderful man in some respects, a natural orator—magnetic, powerful in his influence over the people, brilliant in eloquence but shallow and unsafe in his reasonings. He took the ground that Jehovah was a murderer, because he commanded Joshua to exterminate the wicked races that encumbered the land of Canaan, and because Saul was required to slay the Amalekites. In his writings he condemns Joshua for his obedience, and lauds Saul for showing compassion toward the wicked king and for disobeying God's command. Ingersoll also declared that Jehovah was a law-breaker, a violator of His own statutes because, forsooth, He had commanded that "whosoever sheddeth man's blood, by man shall his blood be shed, and then had issued commandments requiring Joshua and Saul and others of His generals to destroy the wicked nations around them.

I have not time to dwell upon this branch of my subject; but will say, in passing, that the Giver of life cannot commit murder by taking life, and it is the supreme height of impertinence and presumption

for any man to accuse God of crime. Man cannot give life, and is therefore commanded to take no life; but life can be taken by its Author without committing sin. To execute a criminal is not murder. It is equally presumptuous to say that Jehovah, the great law-giver, is a law-breaker because He chooses, at any time, to revoke one command and supersede it by another; to repeal one law and enact another in its stead. Colonel Ingersoll was a lawyer—what some would call a statesman—he knew that the legislature of any state or territory is entirely competent to enact new laws and repeal old ones; and yet he had the blasphemous presumption to accuse the all-wise and omnipotent Creator of breaking His own laws, because, having commanded that no man should shed blood, He afterwards commanded certain men to kill. I wonder if Saul was possessed of the same idea. His offense seems to have been that he made himself the arbiter and judge of the commandment that he had received; determining which part should be carried out, and which part he could disobey; an offense so serious, in the eyes of the Lord, that He rent the kingdom from Saul and gave it to another.

It is not for man to sit in judgment upon the decrees of the Almighty. It is his duty to obey. We are told by the Prophet Joseph Smith that it is on the principle of obedience that we receive all our blessings. "There is a law," he says, "irrevocably decreed in heaven, before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedi-

ence to that law upon which it is predicated."

The example of Abraham should have been sufficient for Saul. He was commanded to slay his son Isaac; and though it doubtless wrung his heart to make the sacrifice, he was willing, and was about to make it, when he received, from the same source, another command suspending the former behest, and requiring of him that he lay not his hand upon the lad. Abraham would have carried out the first commandment, had he not received the second. And had he been unwilling, he would have been a transgressor; but, having received a commandment not to do the thing that had been commanded, if he had gone on wilfully and disobeyed the later requirement, he would have been a transgressor. Nor would the Giver of those commandments have been inconsistent. "My word is my law, saith the Lord." He has a right to require one thing today and another thing tomorrow, and the latest word that comes from Him is the word that His people must obey.

This is what it means to "live by every word that proceeds from the mouth of God." We cannot justify ourselves in living by that particular part of the word that appeals to us, the part that we desire to obey, but must be willing to make sacrifices. Sometimes the sacrifice is involved in the doing of a deed, and sometimes in leaving it undone. We do not take our commands from the Bible. We are not governed by the gospel as revealed to the Nephites. We are living in the dispensation of the fulness of times, and have a right to receive divine revelation, here and now, and this is our guide, our law, and we must be governed thereby. No man

can stand up today in this Church and justify himself in any course by pleading what the Nephites did, or what the Jews did or did not do. The vital question with us is: What does God require of the Latter-day Saints? We have as much right to the word of the Lord as had the Nephites, the Jews, or the early Christians. If this is not true, Mormonism is a sham and is not what it claims to be.

In the month of January, 1847, the Latter-day Saints were encamped upon the banks of the Missouri river. They had been expelled from the State of Illinois, and a band of pioneers was being selected for the journey across the plains to the Rocky Mountains. The word and will of the Lord was given through President Brigham Young, commanding the people to organize themselves into companies, with captains of hundreds, and fifties, and tens, preparatory to their journey to the West. That was the word of the Lord to our parents and grand-parents. The Prophet Joseph Smith had predicted that the Latter-day Saints would be driven westward and become a mighty people in the midst of the Rocky Mountains, and President Young, as his successor and executor, gave that word and will of the Lord at Winter Quarters, but is it the word and will of the Lord to you and to me? Are we to hitch up ox-teams, in this day of railroads and automobiles and aeroplanes, and go wandering off to California, or to Mexico, or to Canada, and justify ourselves by pointing to the word of the Lord given in January, 1847, upon the banks of the Missouri? Why no; the fallacy is apparent at a glance.

This is the place selected by the God of heaven, where His people

should remain and become mighty. President Young declared that he beheld Salt Lake Valley in vision while on the way hither; he saw a tent "settling down from heaven," resting over this spot, while a voice from above declared, "This is the place where my people Israel shall pitch their tents."

And, remember, the Prophet Joseph had declared that this people should become mighty—not in Mexico, not in Canada, not on the Pacific coast; but "in the midst of the Rocky Mountains." You all know, if you are familiar with history, of the efforts made to induce President Young to deviate from the course indicated by that prediction. Samuel Brannan, who had rounded Cape Horn with a Mormon colony, and landed on the shore of California, met the pioneers on Green river and tried to induce them to change their purpose and plant their colony on the fertile slopes of the Pacific. Brigham Young answered, "No; this is the place; here we will build the city and temple of our God." Bridger, Harris, and other mountaineers thought to discourage him, telling him that grain could not be raised in the Great Basin; but he turned a deaf ear to their statements. He had seen this valley; had seen a great city, rising here from the barren sands, and he knew more than Colonel Bridger, or Samuel Brannan; for he was guided by the inspiration of heaven.

Here the Latter-day Saints will remain, it is my belief, until they go down, in the might of Israel's God, to take possession of the Promised Land; their next general movement will be eastward, not westward, from the Rocky Mountains. Oh, but the Gentiles are coming in overwhelming numbers to outvote us, to snow us under! Well,

what if they do? If the Gentiles come to us, it will save us the trouble of going to them. Our mission is *to* the Gentiles—not *from* them; and if they come, we will not skulk and run away, but face about and extend the olive branch, preach the gospel to them, and save their souls, if we can; for that is our mission. I want to see the Gentiles capture Mormonism. The Romans conquered Greece, and were conquered, in the doing of it, by Grecian culture, learning, and civilization; and the Romans were conquered by the Barbarians who, in turn, were subjected to the Pope of Rome and became Christians. If the Gentiles capture Mormonism, it will make Mormons of them—and that is just what we want. We want all the good Gentiles we can get, and we do not care how many of them come and embrace the gospel. Talk about the Gentiles overwhelming the Mormons and destroying the work of God! Yes, just as the Romans destroyed the Jews and the Christians. I can go out upon the street today and find a Jew; I can go out and meet a Christian; but has any one seen a Roman of late? The Romans became Christians, and the Gentiles, tens of thousands of them, perhaps millions, will become Latter-day Saints and will help build up the kingdom of God. That is my faith in this work, and my confidence in the Gentiles, and in the word of the Lord concerning them upon this land.

We receive all our blessings upon the principle of obedience. There is a celestial law, a terrestrial law, and a telestial law; and we can attain to any degree of glory that we desire, but it will be upon the principle of obedience. If we obey ce-

estial law, we will obtain celestial glory. If we obtain terrestrial glory, it will be by obedience to terrestrial law; and the same with telestial law and telestial glory. And what is celestial law? It does not mean any *one* thing; it means *all* things. It is the fullness of obedience: it is living by every word that proceeds from the mouth of God. If today, you are keeping those commandments that are now in force, you are living a celestial law, and your chances are good for celestial glory. Amen.

Sister Esther Davis sang a soprano solo, entitled "A Prayer."

ELDER GEORGE F. RICHARDS.

The immense attendance at Conference evinces devotion to religion.—President Smith's example of faithfulness. Failure to live by law not evidence against its divinity.—To acquire true knowledge there must be no prejudice.

I sense very keenly, my brethren and sisters and friends, the great responsibility resting upon me in undertaking to lead in thought this vast congregation. My only hope of being able to do it, with any degree of profit, is through the help and blessing of the Lord; and as we never know in advance just how much we are in favor with the Lord, and how much assistance He is going to give us, we have great concern. Barring this great responsibility and anxiety, these conferences are a source of great joy and satisfaction, the present conference being no exception to the rule. The general authorities and the people have been offering earnest prayers to the Lord, for some weeks, that we might have with us, in the meet-

ings of this conference, our beloved president, the mouthpiece and representative of the Lord unto His people. Had our petitions not been answered, we would have been greatly disappointed; but the Lord has again been kind to us, and has so far healed and strengthened President Smith that he has been able to be with us. His very presence in the congregation of the saints is an inspiration, his testimony is soul-stirring, and his benediction upon us, as a people, makes our hearts to rejoice indeed.

The effect of all the good talk, and the inspiration which accompanies it, in the meetings of the conference is to make us feel that the gospel is indeed true. We sometimes suffer lapses. Our time, to such a great extent, is devoted to the things of this world, the temporalities, that we become wedded to them and, naturally, that takes away our attention from the spiritual things, those things which are of most importance unto us, and we become more or less weaned in our minds and feelings. It is refreshing to come to a conference where the Spirit of the Lord is manifest in such great power, where such powerful testimonies are borne, where the truths of the everlasting gospel are made so plain to our understanding, and where we are made to feel the truth of the work in which we are engaged; and so we rejoice together. I rejoice, too, in meeting so many of the saints from various parts of this great country where our people are settled, from Canada to Mexico, up and down the country. We find a good attendance of representative men and women, and a great gathering of the saints, which makes this a largely attended conference.

I rejoice to meet them whether it be upon the street, in their homes, or wherever I have the opportunity. It reminds me of their faithfulness; of the great labor they are accomplishing in Israel. So with these returned missionaries, and the presidents of our missions; I am glad to meet them, to shake their hands and be reminded of the many men and women who are in the world representing the truth today, the great sacrifices which are being made by the people, sacrifices of time, of money, and of effort for the furtherance of this work. I love the people for their devotion and faithfulness. I love to look them in the face. I love to shake their hands and to know that they fellowship me, that I have fellowship and standing with them.

At the close of the first session of this conference, in conversation with one of our brethren he made this remark: "There are but few persons who could bear such a testimony as has been borne to us, this morning, by our president," referring particularly to the remarks made by President Smith respecting himself. I said, in answer, "Perhaps there are but few who have made their lives to conform as closely to the gospel law as has our dear President," to which he assented. I am reminded of the word of the Lord, in a revelation to the Prophet Joseph, wherein He said: "There is a law, irrevocably decreed in heaven, before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." So, my brethren and sisters, if you will yield the same obedience, the same devotion and zeal to the gospel, to

its laws and requirements, and the building up of the kingdom, manifesting the same faithfulness as our venerated president has, we will, perhaps, enjoy the same testimony, in the same strength and power, and be able to refer to our lives with the same satisfaction. We can then, with pleasure and pride, point to our life's history as being above reproach. The gospel is intended to make us like our Savior, for He was the great prototype and exemplar, to bring us back into His presence, heirs with Him in the blessings and glories of our Father's kingdom. We have the history of His life before us, and we are requested and required, by the gospel, to follow in his foot steps. We have His representative before us in our midst, and we would do well to look to him, and emulate the good example which he sets before this Church. So with all these general authorities, for as they have taken upon them the name of the Lord Jesus Christ, to be witnesses for Him, I believe that every one of them ought to be exemplars before the people, their lives, their example should be worthy the emulation of the people in the Church, or out of the Church. Then, indeed, would our light so shine that others seeing our good works would glorify our Father which is in heaven.

It is not that the gospel law is weak, or defective, or changeable, that the lives of those who profess to be saints of God are not always in strict harmony therewith. It must be remembered that, while the law is divine and perfect, and while those who have yielded to it are trying to reach the goal of perfection, yet they are more or less weak. There are those among us and of us whose faith is weak, and those

who are not of us ought to take this into account. No matter what some of the people, or one in authority, may say or do, it cannot possibly render the truth a lie, or prove any ordinance of the gospel unnecessary to the salvation of the children of men. We admit that our lives should conform perfectly to the law of the gospel. Now, while those who are without look upon us in this way, and while the Lord evidently realized that this would be the case, the Savior having in mind that fact, when He said that we should let our light so shine that others seeing our good works would glorify our Father in heaven; realizing that men would judge the faith we represent, or the cause we represent by our conduct, we would warn those who are without that this may not always be a safe rule to go by, because of the weaknesses of men. But the law is perfect, and we invite all to an investigation thereof. The evidences are ample to prove that the law and doctrines taught by the Latter-day Saints today are the same as those which were taught by the Savior and His apostles and the saints in the primitive church. Concerning this we have an abundance of scriptural evidence. Reason also will teach us and appeal to us, and then, by the power of the Holy Spirit, which we receive by yielding obedience to the law which comes to us, by our asking, knocking, and seeking, we shall receive the complete testimony, and we will not be in doubt.

My testimony to you is, as it has been before, to the members of the Church, and to those who are without, that this work is true, and that you may know it is true. But, you must rid yourselves of that prejudice which may have come to you

through false education, through misrepresentation of this people and of the authority which they hold, of the cause which they have espoused,—you must rid yourself of this prejudice in order that, for your souls' salvation sake, you may be able to consider and render a righteous decision on the things which you may investigate. It would be folly for a man to come into our midst and try to find out all that he could about us as a people, and about what we believe in, with a view to tearing down and belittling the work of the Lord, and the people of the Lord, and then hope that by that means he would know whether or not the work is true. There is no possibility of true knowledge being acquired by such investigation; in fact, the individual being biased disqualifies himself to render a righteous decision. If we were impaneling a jury to sit on a case, I fancy the first question asked of those who were summoned, would be, "Are you prejudiced in this case?" And, if the answer were in the affirmative, the individual would be excused, as being disqualified to render a just decision. Those who are not of us should remember that they are their own jury; they are to hear and to decide the case, judging from the evidence which shall be presented to them; by that evidence, and by their course of life, will they be judged in the last day. So, if possible, this prejudice must be broken down first, and in order that it may be broken down, I offer a suggestion to those who are thus prejudiced. We have an example, an illustration of this prejudice, and what it led to, in the case of Saul of Tarsus, who was afterwards known as Paul the apostle to the Gentiles. You know his history; you know

of his persecuting the saints, and how that on one occasion he held the clothes of those who stoned to death one of the servants of the Lord, Stephen. He was on his way to Damascus to bind men and women that he might take them and cast them into dungeons. When on the way he was confronted by an angel in a light from heaven, and he was stricken blind. You know the story and what followed, that when Paul became convinced of the error of his way, of his mistaken judgment and prejudices,—he being honest, as he declares that all he did was done conscientiously, thinking that he was doing God service—he became one of the most valiant in the cause. Now, in the case of those who fight against Zion, those who are maligning this people, must it needs be that the Lord shall send an angel to each one, that he may be convinced of his error? or does not the Lord expect that they will profit by the experience of Saul? I believe that is what the Lord expects. If it was possible for Paul, who was educated under Gamaliel, to be thus deceived and mistaken in persecuting the saints of God, may it not be possible, friends, that some of you who are using your influence against this people, and this work, are also mistaken? Now if you can rid yourselves of prejudice and consider these things, I am sure that the evidence will be ample to convince you of the truth of Mormonism, so-called.

I rejoice in the testimony of this work, which the Lord has given to me in common with you, my brethren and sisters; for I do know that the work is true. And, as I know that the work is true, and the power of God unto salvation, I know that the humble instruments in the hands

of the Lord, in revealing this work were divinely called; and theirs has been a divine mission, the Prophet Joseph and Brigham, and those who have been our leaders down to the present time. I know that the Lord is with this people today, that He does honor His authority, that He will magnify it in the earth; and this work will grow and spread abroad until truth shall cover the face of the whole earth, as the waters cover the mighty deep. I know that this Church and kingdom is the Church and kingdom of God. The prophecies shall be fulfilled, and Christ our Lord shall come

and possess the kingdom, He shall reign as Lord of Lords and King of Kings forever. This is my testimony, which I bear to you, in the name of the Lord Jesus Christ. Amen.

The choir and congregation sang the hymn:

Lord, dismiss us with Thy blessing;
Fill our hearts with joy and peace;
Let us each, Thy love possessing,
Triumph in redeeming grace.

Benediction was pronounced by Patriarch John Smith.

Conference adjourned until 10 a. m., Sunday, Oct. 9th.

THIRD DAY.

In the Tabernacle, Sunday, Oct. 9th, 10 a. m.

Conference was called to order by President Joseph F. Smith, and he announced that an overflow meeting will now be convened in the Assembly Hall, under direction of Elder Anthony W. Ivins, for the benefit of the many who can not be accommodated in the overcrowded Tabernacle.

The choir sang the hymn:

An angel from on high,
The long, long silence broke;
Descending from the sky,
These gracious words he spoke:
Lo! in Cumorah's lonely hill,
A sacred record lies concealed.

Prayer was offered by Elder Julius F. Wells.

A selection entitled "Roses and Lillies," was rendered by twelve young lady members of the choir.

ELDER CHARLES W. PENROSE.

One Spirit characterizes Saints in all countries.—Divine authority lacking in sects of Christendom.—Evidences of Divine authority conferred upon Latter-day Saints.—Ordinances performed under Divine authority eternal in effect.—Ordinances performed without authorized appointment not valid.

It is now four years since I had the pleasure of attending a General Conference, of looking upon the faces of my brethren and sisters, and listening to the instructions of our leaders. My heart is filled with

gratitude, this morning, for the privilege that I now enjoy. This is a glorious sight, to me, to see this vast body of Latter-day Saints, gathered from different quarters of the earth, assembled here to worship God "in the beauty of holiness," with minds open to receive the truth, with a desire to learn the ways of the Lord and to have strength to walk therein. I do not think such a spectacle as I look upon today can be seen anywhere else among all the nations of the earth.

While I have been absent I have traveled a great deal among the countries of Europe, have visited all parts of the British Isles—England, Ireland, Scotland, and Wales. (I will say, in passing, for the benefit of our Welsh brethren, that the work has been re-opened in that Principality, and in South Wales we have several missionaries and a number of converts to the truth.) I also visited Holland and Belgium, Switzerland and many parts of Germany, also Sweden, Denmark, and Norway. In all my travels, when I have found bodies of Latter-day Saints, I have felt the same spirit among them as I have felt during this conference in this tabernacle. The Latter-day Saints, wherever they are found, are "baptized by one spirit into one body," no matter what their race or nationality, no matter what may have been their religion formerly. They have come out from the world, and have been "baptized into Christ;" they are a part of the body of Christ. His

pirit is with them, and they receive in the knowledge of the truth. They have followed the injunction of the ancient apostle, "Add to your faith knowledge," etc. God has given them a witness by the power of the Holy Ghost, and they have received the truth as it has come from Him in this age of the world. There are a great many people among the various Christian denominations, who have faith, but there is very little real knowledge of the truth. There are many learned professors and teachers of theology, many great orators, men blest of God with the gift of speech, and it is beautiful to hear their finely worded sentences. Their eloquence is charming, but there is one thing which they all lack—every sect, every denomination, every section or faction of Christendom is lacking the power of God to administer in His holy name *by authority*. This is a matter of the very greatest importance. While every man and every woman should have the privilege of expressing their belief, of conveying their ideas in regard to religion, as well as to philosophy and to science, and anything and everything which will upbuild humanity, while they should have this freedom everywhere, and people should be willing to listen to their voices when they are able to convey any principle of truth, they lack that divine authority which God gave to His servants in ancient times and which, I am pleased to know, He has restored in the day and age in which we live. It is one thing to preach the doctrine that Jesus is the Christ, and another thing to be authorized to administer in His name. There are millions of people who do not seem to understand this distinction—that men may

preach and lecture, and may write and deliver essays on religious subjects, but that does not give them any right whatever to administer ordinances that God has instituted, in His holy name.

When Jesus Christ sent His apostles out to preach the gospel to all the world, to every creature, He gave them authority to administer in the name of the Father, and of the Son, and of the Holy Ghost. They received a witness from God that they were endowed with this authority and power. Jesus, the Son, spoke in the name of the Father, and the Holy Ghost was sent upon them to witness to their souls that they were thus authorized. Christ himself, we are told, did not "glorify himself to be made a High Priest, but He who said unto Him, Thou art my Son this day have I begotten thee and called thee to be a Priest forever, after the order of Melchizedek." Christ said to His apostles whom He chose to represent Him in the world: "As my Father sent me, even so send I you. Whosoever sins ye remit, they are remitted unto them and whosoever sins ye retain, they are retained." "Whatsoever you shall seal or bind on earth shall be sealed or bound in heaven and that which you loose on earth shall be loosed in heaven." This is very great authority; this is divine power; this is priesthood. The holy priesthood is divine authority, as the Holy Spirit is divine light; and the servants of the Lord, sent out by our Savior in former times, as we read in the New Testament, were endowed with this authority and clothed upon with this light. They were instructed by the Savior how this power should be used. All the teachings of the Savior in regard to

this matter are not recorded in the New Testament, nor in any other book that I have learned about; but He did converse with them and explain to them how this power should be exercised, its limits, and the extent of the authority. After His resurrection, we are told, He was with them about forty days. The record of His teachings to His apostles, and those associated with them in this holy ministry was not preserved, so far as we know. If these teachings were ever recorded they will be brought forth in these last days, in this great "dispensation of the fulness of times, in the which the Lord will gather together in one all things that are in Christ, both in the heavens and on the earth." These things are not now in our possession; so far as we know they are not on record; but we can readily understand, from the actions and teachings of the apostles, that they were not only clothed with this authority, but they received instructions how it should be exercised, limited, and extended. He established His Church and bestowed these powers:

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive

"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

So Paul informs us in the fourth chapter of his epistle to the Ephesians. Now, this power and author-

ity was recognized in heaven; this is the force and the beauty and efficacy thereof. When one of the servants of God, ordained by the Savior, or ordained by the apostles or others who were ordained by the Savior, administered in the name of the Lord Jesus Christ, or, as it is in the case of baptism and one of the two other ordinances, in the name of the Father, and of the Son, and of the Holy Ghost, their actions were recognized in the heavens. These were just as valid as though performed by Jesus Christ himself by the Father who sent Him. This is the power, and strength, and majesty of this priesthood or divine authority; that whatsoever is properly done by a man authorized by God, duly appointed and ordained to his office and calling, is recognized on high and recognized there, as is of force and effect in the heavens as well as on the earth.

This authority remained in the Church during its early period, but for hundreds of years, according to the confessions of modern Christian denominations, there has been no such power in the earth. All the Protestant denominations of Christendom repudiate the idea that has been handed down by continuity and by succession from the day of the apostles. In fact there is no church and has been no church whether in Protestantism or in the older denomination or organization in which there was an inspired apostle, a living prophet, a seer, a revelator, a man clothed upon with the authority which Christ gave to His ancient apostles. This is the great lack in all Christendom. We admire the eloquence of great Christian preachers; we admire the purity of the lives of a great man; we delight in the Christian people; we delight in the

music that they have composed; we have the poetry which they have written, and we very often quote it. We recognize their songs, their music, their sculpture, their paintings, their art and science, and their great mechanical and other works for the benefit of humanity; but, at the same time, we recognize this constant fact—that among them there has not been, for many centuries, any authority whatever from God to administer ordinances in His name. Therefore, their baptisms, their confirmations and other ordinances which are administered in the various Christian churches, while they may be good things to bring people together in various organizations, in unity, in concord and brotherly love, which exist to some extent, they are not recognized in the heavens, because God has not appointed them. Why should they be recognized above others, according to their own confessions, there has been no communication from God, from the Father, from the Son, from the Holy Ghost, since the days of the early apostles; that all these things are done away with and are not needed, even in these times. Now, since the Lord has not appointed them, since He has not given the authority that is exercised among these various conflicting sects, why should He accept of their offerings?

I would like to read a few verses of scripture to you, this morning, on this subject. You will find them in the one hundred and thirty-second section of the Doctrine and Covenants. Perhaps this may not be recognized as scripture, by all of my hearers, but the Latter-day Saints regard the revelations of God in the latter days as of at least

as much importance as anything that He revealed in former days. We accept the Bible as containing revelations from God in former days; we also accept the Book of Mormon as containing the word of God to the people on this American continent. But in the book of Doctrine and Covenants we have a number of revelations, given from the same source, from the same power, by the same gift, in this age, to men endowed with similar authority to that which was held by the ancients, and, therefore, we look upon the sayings in the Doctrine and Covenants as scripture. I will read two or three verses from this section:

“Behold! mine house is a house of order, saith the Lord God, and not a house of confusion.

“Will I accept of an offering, saith the Lord, that is not made in my name!

“Or, will I receive at your hands that which I have not appointed!

“And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was!

“I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father but by me, or by my word, which is my law, saith the Lord

“And everything that is in the world, whether it be ordained of men, by thrones or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God

“For whatsoever things remain are by me and whatsoever things are not by me, shall be shaken and destroyed.”

There is a great deal more attached to this that I do not wish to refer to here, this morning; it is this holy power and authority that I wish to direct the attention of this

congregation to. Why should the Lord accept the offerings of men—their ordinances, their institutions, that which they have originated by human wisdom? Would any government on the earth recognize the acts of men who were not appointed by that government? Would any corporation, or firm, or individual engaged in business, recognize the acts of pretended agents who had received no authority from that person, or firm, or corporation? When we read the holy scriptures that were written of old and given to the Hebrews, we find that from the beginning the Lord called certain individuals to act in His name, and that what they did by His authority He recognized, but that which was performed by persons who had not that authority He did not receive. They had no force, or virtue, or effect in the eternal world, and according to the revelation that I have just read, they will have no effect in and after the resurrection from the dead.

One very important thing connected with this, to the Latter-day Saints, is that the ordinance of marriage for eternity was revealed of the Lord, in this age of the world, through the Prophet Joseph Smith, by which men and women who had received the gospel, repented of their sins, been baptized for the remission of sins, and received the Holy Ghost by the laying on of hands, could be sealed for time and eternity, according to the holy order of God, instituted in the beginning, when God gave Eve to Adam before they became mortal through transgression. This is an important ordinance pertaining to the salvation of mankind, and it opens up a field for thought which is very gratifying. It gladdens the

heart, removes darkness from the mind, enables us to look up things from an eternal standpoint. That though death may come and separate a man and his wife, yet if they have been sealed by the holy ordinance that the Lord has instituted, for time and for eternity their union shall continue in and after the resurrection from the dead. Adam and Eve shall come together at the head of "a multitude, quickened and raised from the dead;" and others who are blessed with the same ordinance and privilege, and have been sealed by the authority of this holy priesthood that God has restored, will come together in the resurrection and will be husband and wife, and have the children gathered around them. These children have walked in the right path, for the beginning of their kingdom and glory in the world without end. Now, this ordinance like all that the Lord has revealed when solemnized, must be administered by authority. If it is done in the name of Jesus Christ, and He has not authorized it, it is void. If it is done in the name of the Father, and of the Son, and of the Holy Ghost, and they have not authorized it, it comes to an end and will have no virtue or effect in the world to come, nor in the heaven today. This should be understood by the Latter-day Saints, and no man should take upon himself authority that has not been conferred upon him, whether he be in the Church or out of the Church.

The world, as I have said, has been destitute of this authority for hundreds of years. Thank God there is a way opened by the revelations of the Almighty by which salvation will come to millions and millions of people, both heathens

and Christians, who had not an opportunity of obeying the truth in their day. The work will be performed for them by their posterity, and salvation will come to all who are worthy of it. It will come through the atonement wrought out by Jesus Christ, and in accordance with the plans that He has revealed, so that all things shall be done by His authority, by the authority of the heavens, and what is done on the earth, by that competent authority, will be recognized on high. I bear you my testimony that this power and authority has been restored in the day and age in which we live. I add my testimony to that of my brethren who have explained, in this conference, how the holy priesthood was restored, how that men who held it anciently came and ordained Joseph Smith and Oliver Cowdery. First of all, the priesthood that John the Baptist held was conferred upon them, and afterwards the divine authority held by Peter, and James, and John, who stood at the head of the dispensation after Christ left the earth. We have been told how they came and bestowed the keys of their authority upon these men, and how it has been handed down to the present day. Our testimony is not only that Joseph Smith received this divine authority, in the only way by which it could be properly restored, but that those who have succeeded him in this ministry have held the same keys of power and authority, right down to the present day. God has given us the assurance, (gave it to us in the beginning of this work,) that this Church and kingdom that He had organized should not pass away; it should not be overcome by the world, by the influence and powers

of men, but that it should stand and remain until everything beneath the eternal heavens should be brought in subjection, willingly, to the law of God, and every knee bow, and every tongue confess that Jesus is the Christ, to the glory of God the Father. I know that this is true. I bear you my testimony before this congregation and before the heavens, that the Lord has restored this divine authority to the earth, that it is in this Church and kingdom, and that the man who stands as its president holds the keys thereof.

I warn my friends, my brethren, never to attempt to administer in anything to which they are not appointed, for if they do they will not only find that what they have done is void, but that they will be found in transgression. It is a fearful thing to take upon us authority that the Lord has not restored. I would never attempt to go down into the waters of baptism and administer that ordinance to any individual, if I was not assured beyond any doubt whatever that I held the authority to say: "Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost." And no man has a right to use those sacred names or to act in that divine authority unless he has received it in the proper way. God's house is a house of order and not a house of confusion, and He will not accept an offering, or an ordinance, or an appointment that He has not established and authorized by His word, which is His law, through those that hold the keys; and there is, according to this revelation, but one man at a time, on the earth, that holds the keys of that sealing power. Now, let us remember this, my brethren and sisters, and let us,

while we look upon the world as stepping out of the proper line of conduct in performing ordinances to administer which they have not been appointed, let *us* be careful that we do not step out of the narrow way and go into by and forbidden paths.

I testify to you that I know this work is God's work; I know it will prevail; I know it contains the everlasting truth of Almighty God. I know that the Lord loves that which is true, and good, and pure, and holy, and He cannot look upon sin with any degree of allowance, and, therefore, we must walk in His ways, keep His commandments, and be honorable, upright, and truthful in every respect. We must keep within our own lines: A deacon or a teacher has not the right to baptize or to lay on hands for the gift of the Holy Ghost. The Lord has limited the authority in those two orders of the lesser priesthood to that which is revealed. In the very same way, no man has a right to administer in anything to which he has not been appointed. Let every man learn his duty and do it to the best of his ability. I bear testimony that the Spirit of God is poured out upon His people, everywhere, where they keep His commandments. I have been up to the most northern point of Norway, away beyond the Arctic circle, and have met saints there possessed of the same spirit that I have found in England, and in Germany, and in other parts that I have mentioned, and that are here today. I know that this is the work of God, and that His people rejoice before Him in a knowledge of the truth, for God has given them the witness, to their souls, by the power and gift of the Holy Ghost; and

He will give the same witness to all who earnestly and sincerely seek after Him and desire the truth.

May God bless this congregation, all who are here, whether they be members of the Church or not. May our minds be open to receive the word of the Lord, given in ancient days or given in modern times: for the day is near at hand when light, and truth, and revelation will flow down from the skies, and that which we have already received are but droppings of the great shower to come. The Lord be praised for all His mercies. I thank Him, this morning, in my heart, for His goodness to me. During the time that I have been absent, traveling almost continuously by land or by sea, I have been preserved from accident, from harm, from sickness, and from danger of every kind; and in the midst of the congregation, I praise Him, this morning, with all my soul. I bear testimony that I know that Joseph Smith was a Prophet of the living God, that his successors have also been inspired by the Almighty, and that today we have a man at our head who holds the keys of the sealing power, with authority to direct in all the offices in the Church of Christ.

I want to say, before I sit down, that I have met a great many of my "boys," as we call them, in the old world, who traveled in the ministry—good, faithful young men, and some older men, good and faithful servants of the Lord. Brethren, now we are at home let us keep on the harness; don't let us go into the dark; don't let us slacken our efforts, but let us be ardent and determined at all times and under all circumstances, in every position, to do our duty, to be clean and pure before the Lord, as we were when

we were on our missions. Let us serve the Lord with all our hearts, and keep our covenants, and seek to lead others in the right way. God help us all to do so—for Christ's sake. Amen.

President Smith informed the congregation that the Assembly Hall, as well as the Tabernacle, is now overcrowded, and the multitude outside will be given an opportunity to listen to speakers outdoors this afternoon, as a meeting will be arranged for that purpose, near the Bureau of Information building, under direction of Elder Benjamin Goddard.

"Life for Evermore," a baritone solo, was sung by Elder John Robinson.

ELDER HYRUM M. SMITH.

Mormonism and its results.—How the truth has been misrepresented.—Faith and works.—How to meet the enemy.—Opposition strengthens the work of God.

In an address put forth to the world, a few years ago, by the Presidency of the Church, are found these words: "Mormonism is in the world for the world's good." We believe that is a true statement. If it be true that the world is better for having a good man live in it, then it must also be true that the world is better for having multitudes of good men living in it. Mormonism has made better men out of multitudes of already good men, and has even made good men out of bad men; but in all the history of the church it has never made a bad man out of a good one, nor has it ever made men worse than

they were before Mormonism found them.

Notwithstanding this, Mormonism has met with a very persistent and bitter opposition from our so-called Christian friends. It can not be claimed, in truth, that we are not a sincere people, for insincerity has never produced and never can produce that which the Latter-day Saints have brought forth, manifested in part by their strength and power in the world. They cannot be accused of impiety, because they have manifested a devotion to God, and have kept His commandments, so far as they understood them, from the beginning. It cannot be successfully maintained that we love ignorance and are a degraded people, because we present to the world an example of intelligence, and among our people is found a spirit that yearns for knowledge and education. It cannot be said in truth that the Latter-day Saints are indolent, because, wherever they dwell, by their industry and their intelligent enterprise they have redeemed deserts and made them blossom and bloom with all that is beautiful, beneficial, and for the happiness of man. They have builded cities, towns, and villages, and filled the land with orchards, gardens, and farms.

The Latter-day Saints have been misrepresented with respect to their home lives yet nowhere in the world can a people be found who love home more, who have builded more homes in proportion to their numbers, or who love their families more. We venerate the aged; we are always ready and anxious to help the weak, and never has the cry of the widow or the orphan ascended unto God against us. In our midst there can be found no

poor to whose petition the Church has turned a deaf ear. Our religion is not a theory; it is a fact. Ours is not a mere confession of faith; it is a great profession with a splendid practice. Ours is not a faith that is dead, being alone; but a live, active faith, closely associated with a conscientious performance of good works.

We have not hung our hope of salvation upon a single peg, nor do we rely for our salvation upon one word of scripture. We believe not only the Bible, as a compilation of sacred books, but we believe also in the very contents of these books; and therein we differ greatly from our Christian neighbors. Those passages of scripture upon which they seem to rely most for their hope and salvation are: "Believe on the Lord Jesus Christ, and thou shalt be saved," "God so loved the world that He gave His only begotten Son, that whosoever should believe on Him should not perish but have everlasting life." These passages have formed a basis for most of the arguments that I have heard put forth by sectarian preachers, in their supposed defense of the Gospel of Christ. Now, we challenge the Christian world to believe in these passages of scripture more honestly or earnestly than we do, but we have not entirely hung our hope of salvation upon them. We believe with equal earnestness in that other scripture containing these words of Christ: "Whosoever breaketh one of these least commandments, and teacheth men so, shall be counted the least in the kingdom of heaven; but whosoever shall do and teach them the same shall be counted great in the kingdom of heaven." We also believe in the scripture that says:

He that heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.

And the rain descended and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it.

We believe that to attain eternal life a man must know the only true and living God and Jesus Christ whom He has sent. We believe that we must understand the doctrines that He preached. We believe that all who do the will of the Father shall know of the doctrine. We believe that men must have faith in God, for without faith it is impossible to please God. We believe that a man must repent of his sins, because no unclean thing can enter the kingdom of heaven. We believe that men must be baptized by immersion for the remission of their sins, in order that their sins may be washed away and they become clean in the sight of the Lord. We believe that men can only know the true and living God, and Jesus Christ whom He sent into the world, by the power and gift of the Holy Ghost. We believe that no man can receive that power and that gift except through faith, repentance, and baptism by immersion for the remission of sins; for no man can say, Jesus is the Christ, but by the Holy Ghost, and no man can receive the gift of the Holy Ghost, except it be conferred upon him by the laying on of hands of one having authority.

Now, our sectarian friends may

continue their opposition and their warfare upon us. They may continue to declare that Joseph Smith was an imposter, a false prophet, and that the Latter-day Saints are fanatics and dupes. They may continue to misrepresent the doctrines of the Church, and declare that we prefer Joseph Smith to Jesus, our Redeemer. They may continue to say everything they have heretofore said; but we have a very effectual way of meeting them and answering all such statements—and what is it? They say that we dread, most of all, to be brought face to face with the Bible and its doctrines. The remarks of Brother Penrose this morning, in which he quoted extensively from the scriptures, disprove that statement, as do the remarks of all the brethren. We will go to the Bible for our defense against such methods, and will not answer railing with railing, nor slander with slander, but will endeavor to put into practice the law of God, and love even our enemies. We will, first of all, pray for them. We cannot pray with much faith that so-called ministers who have taken the wrong course will repent for many of them have steeled their hearts against the truth and against repentance; but we will pray—and with great faith, too—that the Lord will cause that they shall not blind the eyes of the innocent and those who love truth. We will pray that they may not have power to deceive the honest seeker after salvation. and with the Bible in our hands we will go out into their midst, into the very midst of their congregations, and with the power of the holy priesthood, which is the authority we hold, proclaim the gospel in all its purity, as contained in the scriptures, and by the power of the Holy

Ghost bear testimony to the truth.

We will continue to testify that Joseph Smith is a prophet of God. We will continue to testify that Jesus Christ is the Redeemer of the world; that He died for the sins of mankind; that He came forth from the Father, begotten of God and born of woman; that He grew to manhood; that He preached the gospel of salvation, and was crucified, after which He went into the spirit world and there proclaimed liberty to the captive, and opened the prison doors to them that were bound. He preached the gospel to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit. We will preach that on the third day He arose from the dead, broke the bands of death, was the first fruits of the glorious resurrection; and that after His resurrection He was among His disciples, teaching them, instructing them, opening the eyes of their understanding, and expounding the words He had spoken unto them before His death. We will teach that His disciples beheld Him, that they beheld the wounds made in His crucifixion, and further that He declared, "All power is given unto me, both in heaven and in earth; go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

We will declare these truths, and further proclaim that this same Christ came to Joseph Smith, the prophet, and that He sent Moroni an angel, a man who had lived and died, and was also raised from the dead; and that he came and instructed the prophet. We will testify, also, that every man born into the world shall come forth in the resurrection, and shall take up the

very body he laid down. We will declare the restoration of the gospel, the establishment of the Church of Christ, the committing of the keys of the kingdom of heaven unto men upon the earth; and these things we will declare in words of soberness, by the power of the Holy Ghost; and by that means we will take away from them their congregations, so that darkness shall flee away, light shall come, and members of their own churches stand up and declare to them, "All that thou hast taught us from the beginning is false, concerning the closing of the heavens and the doing away of the gifts of the Holy Ghost, for there are apostles, and prophets, and evangelists and teachers, and the gifts of healing, visions, revelation, diversity of tongues, and they are now enjoyed by men;" and we will have these same members say to them: "We know the truth by the power of the Holy Ghost, through obedience to the principles of the gospel and the doctrines of the Bible. We have come to know the truth for ourselves." That is what we will continue to do.

Now, my friends, you who oppose Mormonism, let us reason together. What is the use of your opposition? You have opposed the Church from the beginning, and you have seen it grow and increase and become mighty in spite of all. The blood of the martyrs is the seed of the Church, and the Church of God grows and thrives on misrepresentation and persecution. Cease it, then. Let me call your attention, once more, to that presentation of truth made here by Brother Roberts which proves that Mormonism is in the world for the world's good; and if men will but approach it in the proper spirit, with a view to inves-

tigating its claims, they will see its glories and beauties, and will help to promote, rather than tear down that which, most of all, seeks to lift up and make glorious the life and destiny of mankind. God bless the Latter-day Saints. Be true and faithful, and spread these gospel truths by example and precept; in the name of Jesus Christ. Amen.

ELDER REED SMOOT.

Sincerity of the powerful testimony proclaimed by President Smith.—Ambiguity manifested by Christian ministry concerning divinity of Christ, etc.—Good homes give strength to the Church and to the nation.—Abundance of land in Utah for farms and homes. Liberality of the government in helping dry land farmers.

I crave the blessing of our Heavenly Father upon me while I shall speak to you, this morning. I realize, my brethren and sisters, the responsible position that a man is placed in when facing an audience of Latter-day Saints, and speaking of God's goodness and mercies to His people.

A distinct feature of this conference has been the testimony that has been borne by every one who has addressed the congregations since last Thursday. They have been powerful and earnest testimonies. I wish in my soul that every man and woman in the Church, and every honest soul that lives upon the earth, could have heard the testimony President Smith proclaimed last Thursday morning. He bore testimony that God lives, that Jesus is the Christ, that Joseph Smith is a Prophet of God, blest of the Lord and called to open the last dispensation. He testified of the goodness of God to himself, and of

the blessings of our Heavenly Father to His people. There was no equivocation in his testimony, and I cannot conceive how it is possible for any man or woman who heard to believe that it came from any other than an honest and sincere man. While listening to the emphatic testimonies uttered during this conference, I could not help but think of, and quote, one expression recently delivered by an eminent divine in one of the fashionable churches, in one of the great cities of this country. He was speaking on the subject of belief in God and among other things, he said: "Within the dim twilight of revealed spirituality, troubled ones are constantly groping for the hearts-ease that is ever denied the traveler this side of immortality." My brethren and sisters, contrast our unqualified testimony of the knowledge of God revealed to this people, with the words of the divine: "Troubled ones are constantly groping for the hearts-ease that is ever denied the traveler this side of immortality," or, in other words, that hearts ease that comes to man, that testimony that he is doing the will of God, the understanding and knowledge in his soul that Christ is the Son of God, is denied, so this divine says, to all travelers "this side of immortality." I want to say to the good people here that it is no wonder there is mistrust in the minds of the people. No wonder there is an utter lack of a testimony of the Savior, when the people are taught by their ministers that they cannot know God, nor Jesus His Son, this side of immortality. That is one of the great differences between the Latter-day Saints and all the balance of the world. Our teachers and missionaries, wherever they go, impress up-

on the people, even before they are ready for baptism, that they can obtain a knowledge that God lives, that Jesus is the Christ and that Joseph Smith was a Prophet of God. When they become members of the Church, and that knowledge is obtained, they must live in such a way as to retain it, and that cannot be accomplished in any other way than by keeping His holy commandments.

Let me call your attention, my brethren and sisters, to some testimonies of the prophets of God in former dispensations, and see if there was any doubt as to whether they knew that God lived, and see whether they knew it this side or the other side of immortality. Note the striking contrast between these prophets of old and the modern divine:

Job says: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself and mine eyes shall behold, and not another; though my reins be consumed within me."

Jethro, the father-in-law of Moses, the priest of Midian—what is his testimony? He says, "Now, I know that the Lord is greater than all gods."

David, in a psalm of the chief musician says, "Now know I that the Lord saveth his anointed."

Peter says, "Now I know of a surety that the Lord hath delivered me out of the hands of Herod."

Paul says, "For I know whom I have believed."

John says, "These things I have written unto you that ye may know that ye have eternal life."

My brethren and sisters, I thank

God from the bottom of my heart for the testimony I have that God lives, that Jesus is the Christ, that this is His work, and that He will have a care for and watch over the destinies of His people. I care not for all the powers of darkness, of evil, of misrepresentation, of falsehood, of slander—I tell you that they will never retard the growth of God's work upon this earth. The only thing that can do it is our own disregard of the teachings of Christ. Individual members of the Church may falter and fall, and thus weaken us in numbers; yet, I have an abiding faith in the great majority of God's people remaining true to the end of their days. I believe that the young people who have been born under the covenant, will be as loyal and true to Mormonism as ever were the fathers and the mothers that gave them birth. I am thankful, indeed, for my testimony.

I am thankful, my brethren and sisters, that we live in this glorious country of liberty. I have no words to express my appreciation that I am an American citizen, and next to that blessing comes the fact that I live in Utah. I want to ask all people having homes in the intermountain states to maintain them, and establish homes for your children and thus grow and increase in wealth and power. The strength of a nation is the home; the basis of the Church is the home; anything that interferes with the desire and love of home affects the nation and the Church. My brethren and sisters, I want to see in this intermountain country, homes that will be pleasing to God—prayerful homes, homes blessed with children, homes ruled by love, homes filled with contentment. I have noticed,

in studying the history of the world, that every powerful nation has been made so by its people obeying the laws of God affecting the home; and whenever those laws have been interfered with, no matter from what cause—extravagance, affluence, wealth, excesses, or any other causes, it was not long before the nation began crumbling to pieces. Oh, would that the people of my country would learn from past history the causes that destroyed some of the greatest powers on earth by destroying the home through disobedience to God's commands.

I have heard Utah people say, that we have no more farming lands, and that our boys must go somewhere else to secure farms. Many having farms have a spirit of unrest. Remember that, "A rolling stone gathers no moss." I have lately visited the great Uintah basin, the Ouray basin, the Ashley Valley. There is room for an empire in these valleys; they are desirable sections of the country, and if I were a young man, seeking to establish myself in a home, I know that I could go there and in a few years be absolutely independent. Our government has passed many laws in the recent past with a view of encouraging the people to become the owners of homes. Our statesmen have learned the lesson that a contented people must be a home-owning and a home-loving people. Since the homestead law was passed, many other measures affecting the public domain have been enacted into law. Only last year the Enlarged Homestead Bill was passed, giving to every citizen in this state a chance to take three hundred and twenty acres of dry farm land. There are millions of acres in our state capable of yielding an abun-

dant crop of grain by the process of dry farming. If there were only two million acres in all the state, cultivated, with an average yield of only fifteen bushels to the acre, that would make thirty million bushels of wheat, which means more value than the production of all the silver and gold in the intermountain states, and more than all the sugar produced in the west. I only want to say there is plenty of land for every one of your sons to establish a home within the borders of the state of Utah.

Thank God that we live in this land, the land that has been held in the hollow of God's hand for ages, that liberty might be established and a government formed granting all men equal rights. Of all the states in this glorious country, Utah is among the best. It seems to me that every time I travel in different sections of this land, or foreign lands, on my return home I see an added number of opportunities on every side. I wish that every Latter-day Saint, and every citizen that calls Utah home, owned their own home. Happy is the man with a farm large enough for his boys to work with him. Coming to Salt Lake the other day, I noticed, in one of the beet fields, a father with his five sons, all working together with one object in view; my brethren and sisters, I felt in my soul that, if it were proper to envy a man's lot in life, I would envy him. He had about him his boys, all working to make home happy, all interested in one cause, and I thought there could be no happier position in this world than that of the man who held his family close about him, and followed the avocation which, it seems to me, has always been and always will be the

most independent in all the world, that is the farmer's.

May God bless you, my brethren and sisters, and may His peace be with you. May the counsel that has been given during this conference be carried home by each of you and taught to the people. I testify that God lives, that Jesus is the Christ, that this is God's work, and His watchcare is over it. May His blessings abound not only upon us as a people but with every honest soul that comes to live with us; for we invite honest men, from all over the world, to come and help us build the greatest state of all the western states. May we uphold and sustain God's work, in honesty and integrity, as long as we live, is my prayer, in the name of Jesus Christ, Amen.

President Joseph F. Smith announced that Professor John J. McClellan will give a recital on the grand organ, in the Tabernacle, immediately after the close of this meeting; also stated the arrangements that have been made for overflow meetings in the Assembly Hall, and outdoors, at 2 p. m. Gave notice that voting for the General Authorities of the Church, and other business, will be attended to in the Conference meetings, this afternoon.

The male members of the choir sang the hymn:

The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled.
The dawning of a brighter day
Majestic rises on the world.

Benediction was pronounced by Elder David H. Cannon.

Conference adjourned until 2 p. m.

OVERFLOW MEETING.

An overflow session of the Conference was held in the Assembly Hall, adjoining the Tabernacle, at 10 a. m., Sunday, Oct. 9th, 1910. The services were presided over by Elder Anthony W. Ivins. Prof. C. J. Thomas conducted the singing exercises, in which members of the Temple Choir participated.

The congregation sang the hymn :

Lord, we come before Thee now,
At Thy feet we humbly bow;
Do not Thou our suit disdain;
Shall we seek Thee, Lord, in vain?

Prayer was offered by Elder Ferdinand F. Hintze.

The congregation sang the hymn :

Now let us rejoice in the day of salvation;
No longer as strangers on earth need we roam,
Good tidings are sounding to us and each nation,
And shortly the hour of redemption will come.

ELDER ANTHONY W. IVINS.

All members of Church should be able to state good reasons for faith.—Enumeration of virtues inculcated by the Gospel.—Civil laws of this country as binding as Divine laws.

The Apostle Paul, among other good things which he said to the saints among whom he ministered, was that they ought always to be ready to give to any person who might ask them a "reason for the hope which was within them." In other words, every member of the Church of Christ ought so well to understand the doctrines of His gospel that they would be able to explain them, that they would be able to expound them,

and be able, in case any one not a member of the Church should ask them why they were members of it, why they professed faith in Jesus Christ as the Savior of the world and had identified themselves with His Church, that they would be able to tell them. I believe that this congregation of Latter-day Saints—and it would apply also to the great congregation which is assembled this morning in the tabernacle, and to the many thousands of members of the Church who are not in attendance at this conference—that, almost without exception, men and women would be able to give a good reason for their faith. In my opinion, in no other gospel dispensation, at no other period in the world's history, have the members of the Church at large been so well informed in regard to its doctrine; never before have there been afforded facilities so ample that men and women may learn by reading from books, and through the testimony of the Lord's servants, what the fundamental principles and doctrines of the Church of Christ are, as in the dispensation in which we live. If there is any one of us who does not know why we are members of Christ's Church, if there is any one of us who does not understand the great work of the Lord which has been established in this dispensation of the fullness of times, it is our own fault. The Lord desires that every Latter-day Saint should have this knowledge. He desires that every one of us should enjoy the testimony of the gospel which comes to us through the gift of the Holy Ghost, by which we know that this is the work of the Lord. He desires us all to understand and be able, from our own experiences, to

bear witness to the world that the gospel of our Lord Jesus Christ has in it the "power of God unto salvation." We have experienced the blessings which have come to us through obedience to those doctrines, every one of us, personally, and not because of the testimony of other men and women; I thank the Lord for this. I thank Him that this testimony is not confined to any particular class of people in the Church. I thank Him that it is not spoken in any special language, but that, wherever in the world men and women repent of their sins, and believe in the Lord Jesus Christ, and go down into the waters of baptism and are immersed in similitude of His death, coming out of the water in similitude of His resurrection, the Spirit of the Lord does come upon them, and they know by the gift and power of the Holy Ghost that they have done the will of the Lord, and are engaged in His work. I bear this witness to you, my brethren and sisters, this morning; and these are reasons which I give to the world for my faith, and the hope of everlasting life which I have.

I love the gospel of Christ, because it has taught me every virtue which men and women should aspire to. It has taught me that I must be an honest man. It has taught me that I must be a temperate man. It has taught me that I must be a virtuous man. It has taught me that I must be a merciful man, that I must be a patient man, that I must be an industrious man; that I must love the Lord, my God, and seek in my weakness to serve him, and that as I love him so I must love and serve my fellow men. It has taught me that I must be a law-abiding man,

that I must love law and order, that I must sustain and uphold and help to magnify, not only the law of the Lord, not only that law which is spiritual and which deals with my conscience and my acts before God, my Father, but the law of man.

The laws of men, the civil law, is our only safe-guard and protection against anarchy, against confusion; and I thank God for civil law, by which society is controlled and governed and held together, by which the weak are protected against the strong, by which the strong are restrained, and by which the rights of men and women are protected and safe-guarded in this country in which we live, above every other country in the world. It is true that civil law is not always just what we think it ought to be. It is true that it does not always conform just exactly to our ideas. It is true that in the administration of civil law, administrators are not always as righteous and just as they ought to be, and as the righteous would have them; but, my brethren and sisters, when we consider the complex questions which are involved in the administration of civil law, the wonder is that law makers have been able to evolve a system so just, so equitable and so nearly right according to the law of God as the civil law which exists in this country today. We must remember that civil law cannot be framed for special purposes. We must remember that in considering these complex questions, legislators must take into consideration the elements with which they have to deal: that the law applies to believers and unbelievers, to saints and sinners, to Greek and Roman; to Englishmen

and Scandinavian and German alike; that it applies alike to Chinese, Japanese, and East Indian who may come to this land, which has been made the land of refuge for the oppressed of all nations. So I say, when we think carefully, I believe we will agree that the civil law of our land is good. The gospel teaches me to be obedient to it, to honor it, to sustain it, and to uphold it, just as I expect to honor and sustain and uphold the laws of God. These things pertain to the gospel of the Lord, Jesus Christ. They are fundamental, and they are good reasons to me why I should adhere to the Church for I do not find the "power of God unto salvation," I do not find that which has in it power to redeem men and women from the sins of the world, outside of it. So I stand here and bear witness that it is true. I thank God that you who are assembled know these things just as well as I do.

May the Lord bless you and strengthen your faith, and His Spirit continue with you forever, that all of us may be found worthy and may find our way back into His presence. I pray, through Jesus Christ. Amen.

ELDER CHARLES A. CALLIS.

(President of Southern States Mission.)

Brethren and sisters, in serving the Lord we reap everlasting joy. We are not striving for the praise of men, but for the praise and honor that comes from God only. We are told, on page six hundred and twenty-one of the Book of Mormon, "And by the power of the Holy Ghost ye may know the truth of all things." This is a great com-

fort to the Latter-day Saints. Our faith stands not in the wisdom of men, but in the power of God. The testimonies we have received of the truth and divinity of this gospel do not rest upon delusions. Our testimonies rest upon the rock of revelation, ancient and modern, and, standing upon that rock we are secure from doubts, divisions and dissensions, if we give heed to the promptings of the Spirit of God, which every faithful Latter-day Saint is entitled to possess for his or her guidance. More and more, it becomes apparent that Joseph Smith spoke the truths for which the souls of men were and are yearning. We ourselves do not fully appreciate the benefit and the eternal riches that the testimony of the truth of the gospel brings to us. By the power of the Holy Ghost we may know the truth of all things; and as John the Revelator said, "The anointing which we have received of him" (God) does not render it necessary that we be taught of men. But we are taught by the inspiration of the Holy Ghost, and led by God's servants whom He hath appointed to lead and to guide His people to edify them and to bring them to the unity of the faith.

What has this testimony of the gospel done for us? A great many people in the world today are considerably exercised over the question whether there can be any communication from the spirit world to this world. Only a few weeks ago an eminent scientist and philosopher died. He had promised his friends that if it were possible for him to do so, he would communicate with them after his death. These people are now living in a state of expectancy, filled with

a spirit of curiosity and doubt, awaiting the fulfillment of that promise. Brethren and sisters, the inspiration of the Holy Ghost has given us an assurance, a knowledge that there is communication from the spirit world to the earth. But, it comes in an orderly manner. God does not do anything merely to satisfy man's curiosity; but the testimony He gives to us and the communications we are blessed with are for some specific and useful purpose. When Stephen beheld Jesus seated at the right hand of God that testimony was given to him in order that he might be able to declare of his own knowledge that Jesus was the Christ, and that He occupied His rightful and fore-ordained place at the right hand of God the Father. So when Oliver Cowdery, David Whitmer and Martin Harris received that glorious testimony of the truth of the Book of Mormon, and with it the important truth that Joseph Smith was a Prophet of God, this testimony was given them that they might bear that testimony to the world, to the conversion of thousands and tens of thousands of the children of men to a belief in the divine authenticity of the sacred Nephite record.

How do I know that immortality is a reality, and that heavenly beings appear at the proper time and for the proper purpose, to God's servants? Joseph Smith testified that he saw the Father and the Son. He beheld the God of our fathers and the Lord Jesus Christ. Unto every man and woman that hath accepted this gospel, that have received the Holy Ghost, the Spirit of God hath planted in their hearts this grand testimony, that Joseph Smith was a Prophet of God. If Joseph Smith falsified when he de-

clared that he saw the Father and the Son, think you that God would reveal unto His saints that he was a true Prophet? No. The evidence then is sure, for God does not uphold a man who testifies falsely. Joseph Smith declared that John the Baptist, the fore-runner of the Savior, appeared to him and conferred upon him the Aaronic priesthood. He testified that Peter, James and John, who were "pillars" in the primitive church came and bestowed upon him the Melchizedek priesthood, which gave him the authority to establish the Church of Christ in the earth and preach the gospel to the inhabitants thereof, as well as to officiate in the ordinances of the plan of life and salvation. Do we know that Joseph Smith spoke the truth? Yes, for the Holy Ghost hath borne testimony to our souls that he was a Prophet of God. Nay, more; you who have felt the power of the priesthood, and witnessed the remarkable growth of Christ's Church, you who have felt the power held and exercised for good by the leaders of this Church, know that these divinely appointed beings did bestow upon the Prophet the priesthood of God, and that he worked and operated under God's guidance by that power in founding this Church that shall never more be taken away nor given to another people.

Today as in the days that are gone, this hope, this testimony, is worth all the sacrifice that we are called upon to make. We do not need to be taught of men, for by the power of the Holy Ghost we may "Know the truth of all things." John the apostle said, "every man that hath this hope in him purifieth himself, even as Christ is pure."

The Latter-day Saints, imbued with this living, divine hope, this glorious knowledge, this wealth of testimony, will, by right living, purify themselves with this splendid hope until they rise to life eternal, heirs of God and joint heirs with Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG.

(Of First Council of Seventy.)

This is the first time I have had an opportunity of attending conference for some few months, and I have enjoyed the conference during the short time that I have been permitted to attend meetings, although I have had some duties that have called me away. I hope, the few minutes I shall speak to you that my mind may be clarified, and that such things may come from me as a message that will build you up, something of the message that has been given by the other brethren who have spoken to you.

I was impressed with one remark that Brother Ivins made, in reference to the duty of the Saints of God to live up to law, for it is living up to law (which is always as just as man can make it) that makes a man free. It is obedience to the law of God that makes a man live his higher self every day, and it is obedience to the law of our country and of our state that makes good citizens at the polls, good citizens in our homes, good citizens on the street. Obedience to the law of God and obedience to the civil law raises the saints of the Most High God to the highest types of citizenship. It is one trait of Mormonism, that has always been to me a leading ethical thought, that the more we live up to law in our daily lives, the more we live up to our

higher selves, the freer we become, the more intelligent we are, and the better interpreters of life are we before the world. And I believe that the Mormon people, the Latter-day Saints, have already become the best interpreters of the meaning of life, of any people who have been on the face of the globe.

A few months ago a Doctor Pfleiderer, of the University of Berlin, lectured to the students in theology, and he declared there before his class, that the world had been seeking truth for hundreds of years, and he believed that gradually had the world been finding truth; but above all, what man needs today, said the learned doctor, is not so much of delving into mystic truth that rules the universe, but what man needs is to take hold of the common man, the common self, in the every day affairs of life, and teach him to live his best life. That is what is needed, it is the uplifting of the common man. It is the making of every human being to see the divinity and the majesty of his own power, and standing up in that majesty and in that divinity, he respects himself as an individual, and respects all other people as well. In respecting himself as an individual, he respects his divinity, he respects his virtue, his honor, he respects all men; thereby he lifts himself into that grade and that standard of morality and of manhood and of very soul that makes him an ideal man—makes for the best, especially of Christian men and women, makes for the best type of citizenship. We often forget this point.

It has been decreed of every one of us that we are divine, that our souls are divine, and the organized intelligence that we possess means

that we should go on to perfection, adding each day a little to our power because of our free will to act. It is the majesty and cleanliness of the soul that the gospel of Jesus Christ teaches us, that makes this gospel so great. It is not to be wondered at today that Mormonism has permeated the nooks and crannies of the world. It is only a few months ago that a poor monk in far off Austria wrote a thesis on the rise and growth of the Mormon Church in the United States, declaring it to be one of the forces of the world with which the world has yet got to reckon. Though we are in our youth, nay, in our infancy, we will, as we live near to God in the dignity and majesty of our own souls, become a light to the world; and the world will question us, and try to make us out, in time. I have faith that the world will yet understand us. We must remember that over a billion five hundred millions of people now living are all God's children, and God is just as anxious for the Boer or the Hottentot, or the native of the South Sea Islands—just as anxious for the misguided girl of the underworld, or the pauper of the slums in the city, to have them all come back to Him as He is for us, or for any other people. He is a God of love and though we have been taught that we are the people of God, we are only the people of God as we live God's laws, and as we live our best selves. As we live well and in truth we become the people of love, people of honor, people of integrity and honesty, who, when we give our word as individuals, will abide by that word. When we arise in the morning we will dedicate our lives to God, because it is from communion with

our Father that we derive the power that enables us to live that true life, that high life, that honest life for which every Latter-day Saint should contend, yea, every Christian of the world. And we obtain the testimony of the Spirit of God through our lives. Mormonism may become a mere shell that we lay upon the shelf, it may be a mere sounding brass to each individual. We are to see that with all the acts of baptism, the administration of the sacrament, with our prayers, with our fast offerings, with the offering of tithes to God, that behind it all there stands a cleanliness, a majesty, a power of our own souls and intellect, the power to know and the power to love, to worship Him, for the truth that is in Him, and to worship God, and Him crucified. That gives us the spirit of Mormonism. We obtain that spirit, the truth of it, the sweetness of it, the very marrow and the vitality of it, by our every day lives. Not the life of tomorrow, but the life of yesterday and the life of today, which go invariably to mold our thoughts for tomorrow.

I believe, my brethren and sisters, in the revelations of God to man. I believe in my country, and in my people, and in fact, in all the race, for the race is to be saved. Mormonism is no condemning influence, it is a saving influence for every individual child of the living God. And it is an influence, in the words of President Young, that "makes bad men good and good men better." It is an influence and power that makes men good loyal citizens each day. When we live the daily life of practicability, the life of practice, we are drawing near to our Maker. The gospel of Jesus Christ is, after all, the gos-

pel of the deed, the gospel of the act. When Christopher Columbus stood before the learned doctors and professors of the university of Salamanca, where he had decided to appear, one of the old priors of the convent near by said to him: "How dost thou know that by sailing west new lands may be found?" Columbus tried to explain, but failing to do so he declared it to be the light of God to him, and that by sailing west he could find new land. "I know it," said he, "because my soul teaches me the truth of it." So it is with the gospel. It is the soul-response to life; it is the spirit of truth that we possess it is the power to live every day our best selves that makes this gospel the gospel of Christ in the deed. Though all might drift from the Church, the gospel of Christ remains true. But it is the individual members who compose it, who bring to it their best selves, their manhood and their womanhood, and their sacred honors, that give to it the refining influence that goes out to teach the world. And so the question, I think, for us to answer in our own hearts is, are we living this gospel as best we know how? I put the question to myself sometimes. I sometimes fear, for Mormonism is so great, so majestic, so tremendous a power, that with all the knowledge we possess we cannot grasp it all. So we today should ask ourselves, Are we living our best selves? do we know for a surety? We should be able to answer ourselves, We do know for a surety, we do know that it is our desire to live this gospel as best we may. Then it is for us from today, and as it has always been from the days that the Church was organized, to begin again, for "every day is a beginning, and

every day is a day of judgment." And it is for us to add a little power, add a little knowledge, to our store each day, and to let the total of that knowledge and that power go out to the world, that we may convince the world through the purity of our lives. Let us remember that this is the gospel of the deed, the gospel of the act, the gospel of thought.

It is these things which will convince the world that God revealed Himself to the Prophet Joseph Smith in these the last days, and has revealed Himself since to men, to each individual heart, magnifying and manifesting to the souls of all the children of God the truth and verity of our divine birth. God wants all His children to come back to Him through the door which he has opened, and that door the principles of the gospel, the living of the gospel, which means the kindly, the loving, the goodly feeling of ourselves towards all men, toward the earth, and above all toward God. That we may sense this keenly and feel the majesty and the beauty of it, as we go from here, as we go on down through life to the end of it, I ask, in the name of Jesus Christ. Amen.

ELDER MELVIN J. BALLARD.

(President of Northwestern States Mission.)

The sweetest joy that has ever come to my heart has been in attending the general conferences of the Church. I remember from a child being anxious to come, and having made strenuous efforts in the days of my early youth to save means with which to come to this city for the purpose of attending confer-

ences. It has been to me a joy and a pleasure such as I have never found anywhere else in all the world; and for the past twenty years, nearly now, I have been to almost every conference of the Church, and have attended the meetings thereof. It has been an education to me in the doctrines of the gospel, and I cannot see how a Latter-day Saint can keep pace with the mighty progress of this work who does not occasionally at least, frequently I will say, attend the general conferences of the Church. And now that I have the privilege of coming to bear a message to you, my brethren and sisters, to help to increase your faith and to tell you of the good things of the Lord to His Church and to His servants, not only in the stakes of Zion but in the world, it becomes even a more pleasant and easy, and a sweeter task, to come to this conference. I have to tell you that the Lord has been merciful and kind to us in our ministry, and is helping us in our work to such an extent that we rejoice to inform you that in the Northwestern States Mission of the Church, comparing our record for the past six months with the same six months of a year ago, with an increase of ten per cent in the number of elders, we have shown an increase of 100 per cent in our sales of the Book of Mormon, 200 per cent in the sales of other books of the Church, and almost 100 per cent in the distribution of tracts, and also 100 per cent increase in baptisms to the Church. Our hearts rejoice in the splendid spirit manifested among the elders and in the kindly feeling of the people towards us.

In the United States there are perhaps five millions of the eighty millions of inhabitants who do not have or hold any association or re-

lations with any Christian church. The latest statistics show that of these eighty millions only thirty millions profess Christianity in any sense. I know the majority is rather greater among those who do not profess Christianity in any way than, perhaps, in any other section. Indeed as we go from house to house, it is so common, so frequent that we find those who have no regard for the scriptures. They would just as leave we should teach them from the Book of Mormon as they would that we preach to them from the Bible, because there is a lack of confidence, and a lack of interest and reverence for the scriptures; and we have found it necessary to assume to some extent, a new line of procedure in preaching the gospel. Indeed, I have noticed since I began fourteen years ago in the Northern States mission to preach the gospel, that there has been a wonderful change. Many people who then would have been willing to listen to the explanation of the gospel from the scriptures will not do so now; and there are many who, though you may convince them by scriptural argument, still they are unconverted because they do not believe in the divinity or sacredness of the scriptures.

It is taught to us as elders of the Church, and I want to emphasize it to you as we do to the elders, that the work did not begin with the effort of the Prophet Joseph Smith and his associates to find what the scriptures taught with reference to baptism. In fact, as we tell our friends, we do not teach baptism by immersion for the remission of sins because the scriptures inform us that it was the practice of the apostles. Not so; we teach the doctrine of baptism by immersion for the re-

mission of sins because no less an individual than John the Baptist came to earth, and standing upon the banks of the Susquehannah river, said to Joseph Smith and Oliver Cowdery, as he laid his hands upon their heads: "Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels and of the gospel of repentance and of baptism by immersion for the remission of sins," and then commanded them to go down into the water, and the one to baptize the other by immersion, and that for the remission of his sins, and he who had thus been baptized to perform the ordinance for his companion, in the same manner. Upon this we have founded the doctrine, or the practice, the doctrine and the ordinance, of baptism by immersion for the remission of sins. We care not whether these scriptures have been substantiated as divine—it is a matter of little concern, perhaps, or at least not vital, that that was the doctrine and the practice of Christ and His apostles. We lay our hands upon the heads of those who have been baptized, not because the ancient apostles did that, but because the heavens have been opened and messengers have come from God and bestowed the right, the authority, and given the divine command; that no less personages than Peter, James and John, those who held the apostleship, came and laid their hands upon men's heads and conferred upon them the gift of the apostleship and the power to confer the Holy Ghost upon others. We likewise do not have to refer to those scriptures to learn or to testify that Jesus was the Son of God; for we know that He was the Son of

God though the scriptures had never spoken of Him. Though Isaiah and Jeremiah and the prophets had not spoken in a plain and unmistakable manner concerning His coming and mission among the children of men, he was still the Son of God. In the days of our Savior, there were some that said of Him: "We do not know who you are; we do not understand you. Moses we know and the prophets we know, but as for this man Jesus, we know him not." Then He said to them, "I will not condemn you, but you shall be condemned of those in whom you profess to believe." And then He opened to them the scriptures and read to them the words of the prophets in whom they professed to believe, how He should come, how the people should receive Him, the manner of His doctrine, and how the world should reject Him, how He should be condemned and lifted up, and He convinced them from the scriptures that they professed to believe, that He was the Christ. But He was the Christ even had He not been able to do this. And so, while we can tell the world these things, and they ought to receive them on the statement, proven as we are able to prove them as these things have existed and occurred, still they say "we do not know of these wonderful manifestations, but, James we know, and Peter we know; they were witnesses of God and prophets and authorized servants." And we have to reply, like Christ said, "We shall not condemn you, but you shall be condemned by those in whom you profess to believe." And then our elders have turned to the scriptures and proved the doctrines to be sustained by the teaching and practice of the apostles, baptism by immer-

sion for the remission of sins, and so on, substantiating it by holy writ.

We have been laboring to establish these things from the scriptures, in which many people profess to believe. But that is not the reason we teach them. Thank God, His truth is always in harmony with itself, and has been indeed in all ages of the world, when it has been properly stated, and not obscured by false interpretations. We regard, nevertheless, these scriptures with all sacredness. There is no people in all the world who have more reverence and love for them than do the Latter-day Saints. We take second place to no people in the world in our regard and reverence for the scriptures; and yet it has not been upon these that this, God's Church has been founded. They are witnesses that we have the truth. It is in harmony with the truth as revealed anciently. But though those scriptures may be undermined by the scoffers among men, though they may ridicule them; though professors of religion may repudiate and deny the scriptures, and cast odium upon the doctrines of Christ and His apostles, and show lack of confidence in the commandment of God, that "except a man be born of the water and of the spirit he cannot enter into the kingdom of heaven"—though all these things be repudiated in the minds of men, yet it does not destroy or undermine the foundation of God's Church, or of God's truth. It is founded on the revelations of the Lord to men in this age of the world, and it will stand although the scripture may stand or fall. But the scripture will not fall, it will stand. God has given evidences to the world of the divinity of that scripture, and these evidences are in the hands of the

Latter-day Saints. I expect to see the day when the missionaries of the Latter-day Saints will find one of their greatest labors to convince the world that these scriptures are true; and there are no people upon the face of this earth that have such an amount of evidence to substantiate the truth and the divinity of the scriptures.

They may laugh and scoff at Mormonism all they please, yet, let me tell you, Mormonism is doing more in the world in establishing confidence in the good old Bible than all the religious denominations combined. They have not reached the point of those who refuse to believe in the miracles of scripture, to believe, for instance, that God led Israel through the Red Sea dry shod, that Christ fed the multitude with a few loaves and fishes, or that the dead can be raised, or that angels can visit the earth; but they have duplicated and demonstrated these things, in almost every instance, in this age of the world, and it is a reality, established by good and undeniable evidence. And through and by reason of that, we are proving by our lives, and by the practice of this Church, that the claims of the old prophets concerning the miracles of God, and His goodness to them are true. And then we have the witness of the Spirit to us, convincing to our inner selves, of the statements made by the founders of this Church, that they were not mistaken or deceived, but that they actually did see and know what they declared. I have not seen with my own eyes a heavenly being nor the Son of God, yet I believe with much confidence this day, that Jesus Christ does live, and that He did speak to the earth by the Prophet Joseph Smith.

It is recognized in the world that what knowledge men obtain in this world is obtained through the physical senses. The eye conveys to the intelligence of man that which it sees. So with the ear. There is something within that interprets all these sensations. It received its knowledge through the physical instrumentality. The physical instrumentality is not absolutely perfect. It may be that we have been deceived by the eye or the ear. But there is something which understands and interprets the impressions that come to the eye or the ear. When brought into direct communication with the gift and power of the Holy Ghost, knowledge being received both by sight and by hearing and by feeling, that feeling or sensation that comes without the physical senses, and that which is received is not injured, nor weakened or made ineffective by the physical instrumentality, for it is perfect and guides into all truth, and I understand more certainly and more perfectly when the truth can be spoken to my soul in this way.

When Jesus was raised from the dead, some doubted, as you will remember. But the Savior said to Thomas, "Thrust thy hand into the wounds in my hands and in my side." Then Thomas said, after he had done so, "Now I know that thou art the Christ, and that thou hast not deceived us." Jesus said unto him, "Blessed are thou, Thomas, for thou has seen and heard; but more blessed is he who believeth and yet who has not seen." Is it possible that I can know and believe as surely as Thomas did, and yet have not seen? Yes, it is possible; I can know that he lives, and I can trust him.

O, my brethren and sisters, when

I think of what God has done for us, in this daily temporal life of ours; in this being that we have here, the clothing that we wear, the air we breathe, the food to eat, and all are daily given as manifestations of the munificent gifts of God. We think it was a wonderful thing that He sent manna down to feed Israel; but every day we have as wonderful a miracle in the things that we have to subsist upon in this world as the result of God's munificent gifts unto us. I rejoice in the many things that He has done. Many people ask how they can trust Him, and how they can believe in the Lord Jesus Christ when they have not seen Him, or seen a miracle. You do not need to see Him. There is one thing, if He had done no other, that ought to bring forth such confidence in our hearts, and trust in him, that we could not doubt His love for us. I refer to His most precious of all gifts. I do not diminish any other gift of God to man, but I do value above all other things the gift of His Son Jesus Christ to the world. Which one of us fathers or mothers could stand, with the power to save your dear son from being tortured, and not exercise that power. But let me tell you that you cannot love him like God loved 'His Only Begotten Son in the flesh; He who had been with Him, closely associated with Him in His exalted state for ages past, who had been selected as the lamb slain from before the foundations of the world, whom He loved as we know nothing of, and then stand by and see Him in the garden of Gethsemane, weeping over the sins of the world and trying, if possible, to find some other means, that He might escape, and praying, "O Father, if it be possible, let this cup pass." Which

ne of you could stand and listen to the pleading of your son, "O spare me, your son," if you had the power to save him, and you would not save him? O, I am not strong enough. Under similar conditions I could not be trusted with the power to step forth and save my loved ones from death. God has not seen fit to give me the power to wield it. When He strikes our loved ones, we could not be trusted with it. We would be tempted to exercise it, no matter what the consequences might be. But here, the Father had the power, and yet He listened to that Son: "O Father, let it pass, if possible. Is there not some other way? Can I not do the work acceptably to Thee without passing through this?" But He answered Him not as to any other way; and the Son bled until, we are told, the blood coursed down His face, so intense was His agony, and He reached a conclusion—"Let it pass, if possible; but, Father, not my will but Thine, O God, be done." When He had done this, He reached the height of His achievement, after He had submitted Himself absolutely to the will of God, and became in that a pattern to all men. The Father stood by, and watched that beloved Son dragged forth from the garden. Christ was able to withstand the help that was offered. Peter struck off the ear of one of the soldiers, and the Savior said, "Put up thy sword, Peter. Thinkest thou that I cannot even now call legions of angels to my help." But He did not. The Father could have sent multitudes of angels, but He did not. He was God; that was His beloved Son. God saw the crown of cruel thorns put upon His head, and pushed down till it lacerated His brow. He saw, the next day,

when faint and worn from physical exertion, the cross was placed upon the back of His beloved Son. He saw His Son, fainting, fall in the street under the pressure of that cross. He saw that Son next stretched upon the cross, and the nails driven into His flesh. He saw the quivering flesh, wounded and bleeding, of His beloved Son. Aye, He saw the life blood of His beloved Son streaming and gushing out, and He stopped it not. He saw Him next extended between heaven and earth, on either side of Him a malefactor, and listened to the taunts of those who said, "If thou be the Son of God, come down; thou hast saved others, why not save thyself." I imagine that He had looked upon that Son until even the Father could not stand it, and He turned to some secluded spot and bowed and wept for the suffering of His Son, until, in the last agonizing throes of terrible suffering He cried, "My God, my God, why hast thou forsaken me?" O I am so thankful in my heart that whatever doubts may have risen in His heart as He looked upon the suffering of His Son—"Shall I save him, or shall I allow him to suffer and die for the world?" O, I thank God that He decided in your favor and in my favor, and by that He has redeemed us, made it possible that the grave shall not hold us, and that we can come back into His presence. O, I rejoice in that. And for that manifestation of His kindness and of His love, I shall trust Him. Yes, like Job of old, "though He slay me, still I shall trust Him." He may not answer my prayers in all things that I seek. He may deny me when He sees that I would not profit by the things that I seek. Shall I doubt Him? Shall

I fail to love Him and to call upon Him, because I do not get what I want. Or, shall I feel that He loves me not? No; for this kind manifestation of His loving kindness to me I shall trust Him, though He slay me. I shall still believe in Him, for He has given a manifestation of that love that will last me through all time and all eternities to come. I know, my brethren and sisters, that though I may, and you may, be disappointed in some things, in the end we shall all be satisfied with that which the Lord has done for us. I rejoice in these things, and rejoice in the testimony that I have. It makes me feel that after the sacrifices we have made, and through the earnestness we exhibit in helping to carry this message we will be given a hope and that fullness of love that we cannot help loving the world, or loving the souls of the children of men.

I sometimes think that, if some of our brethren and sisters who have been upon missions could just think a little more of the spirit that possessed them, when they went from door to door seeking the souls of the children of men, to save men, that we would not pass by some of those that we can help here at home. O, how we walked across mountains and through rivers, in stormy weather and under all conditions, seeking for some one to listen to us. We find some of those out in that country where I labor who have been offended here at home. Some one has not treated them just right. They perhaps have been themselves in the wrong; but no helping hand was reached out for them. They were allowed to be abandoned, and to drift away. Two weeks ago, I saw such a family, that had been wandering out in the Northwest for

ten years, offended because of the action of some of their neighbors and no helping hand stopped them. After I went through the house with them, and administered to a woman that was sick, O what joy came to my heart as I saw their joy; and they promised me that they would do their first works over again and begin anew. I can point out, all over the country there, people who could be saved and brought into the fold if we would only exercise our own energy a little more. It takes some of our best energy to bring back some of those that we carelessly allow to drift away. Here is a boy, and there is a boy, whom you could save if you sought him enough here at home. I have stood and gazed upon some of the wonderful works of nature, and I could not rejoice in them alone; I had to talk to the stranger by my side as I have looked at the beautiful waterfall. I have had to speak of them or my soul could not contain itself in enjoying these alone. So I feel when I contemplate the glorious truths of the gospel, I must give expression of them to some one else. I must find some of the children of men who will listen to me, and if possible get them to see the beauties that I examine with so much pleasure, that have given me so much joy. But, brethren and sisters, I hope that the spirit of love and of seeking for the kingdom of God, not only in our own interest but in the interest of our brethren and sisters and friends at home shall prevail in our hearts. And those of us who have been upon missions, let us ask ourselves if it is not possible to aid somebody in our own neighborhood and do some good in this direction. I tell you, my brethren and sisters, that it will give you the sweetest

joy. As you know it gave you joy in the mission field, so it will give you joy at home.

I bear witness to you that the leaders of this Church are standing in the right place, and that their counsel and advice to the Latter-day Saints is true, and ought to be followed. I am willing to stand by the revelations of God and the teachings of His servants of this Church, though it may take me within the jaws of death. I will stand up before the world and defend the leaders of this Church in their attitude and in their counsels and instructions to the people. I have confidence in them, that they have not deceived the world. I would rather die, yes, and give my life over and over again, than become a traitor, or be untrue to men in the pledges and the promises that I make, and I know the integrity of these men, that they are true and faithful before God and this people.

May God bless us, that we may have confidence and love for each other, and the fullest confidence for our brethren who are called to preside over us; and may the spirit of this glorious work grow in our lives and hearts, until we become firmly established, eventually, in the Church and kingdom of God. I ask it in the name of Jesus Christ. Amen.

Patriarch Joseph E. Taylor

I have no doubt whatever that this large congregation of people would have taken great satisfaction in being seated in the large tabernacle, and yet I want to bear testimony to you this morning (and I think I shall find a universal response to that testimony) that the

spirit of this conference has made itself manifest in the utterances of the brethren who have spoken to us. I have attended, if I am not mistaken, one hundred and twenty-six conferences of this Church, in Salt Lake City, every conference and every session of every conference in that large number, the times that I have been to conference, with the exception of the occasions that I have been away filling other appointments. I want to say to you, my brethren and sisters, the burden of the testimonies that have been borne and the remarks that have been made, can be couched in a very few words. I am reminded of the counsels that have been given to the Church many times by the servants of God in relation to this matter, and especially the counsel President Young gave on the banks of the Missouri river in 1848, just before he returned to the valleys of the mountains, "Get the Spirit of God and keep it."

Let me bring one thing to your attention to emphasize the remarks that have been made, and to give to you an idea of the necessity of your cultivating within yourselves this Holy Spirit. How many are there today to be found in all Israel who can say to you, "I listened to the voice of a prophet of this dispensation, and my heart was elevated, my mind was rested, and I felt influenced and expanded under the utterances that he gave and truths that he declared to us." You cast around and ask yourselves, how many are there who can testify to the choice words and gems that fell from the lips of the Prophet of this last dispensation? Pardon me if I go into the quorum of the presidency of the Church, and then to the quorum of the twelve apostles,

and follow down through the organizations of the holy priesthood. How scarce indeed are those who can be found who can say that I saw Joseph the Prophet and heard his voice, and quote to us some of his choice sayings and instructions. And in this connection, I am reminded of what occurred with the Savior and with Peter, when they were challenged as to what the outside world said of the Savior of the world; and when this representation had been given, the Savior turned to Peter, and he said to him: "Whom dost thou say that I am?" Peter replied, "Thou art the Christ, the Son of the living God." "Blessed art thou, Simon Barjona," was the answer He gave, "flesh and blood hath not revealed this to thee." You have seen me with your natural eyes; you have heard me with your natural ears, you have felt me with the natural sense of feeling that you possess; you have listened to my voice and instructions, but all this experience has not given to you that testimony that you possess, that knowledge that you possess, that I am the Christ. Hence the correctness of one of the speakers today in relation to these natural senses of ours. Now the body of this Church, the tens of thousands of it, in the midst of the organized stakes of Zion, as well as those that are scattered abroad among the nations, are largely if not entirely dependent upon the power of the Holy Ghost to give to them the assurance and the knowledge that God lives, and that Jesus is the Christ, and to give to them the assurance and the knowledge that Joseph Smith, God's choice, and by appointment, became the prophet, the seer and the revelator of the last dispensation. I am aware that Joseph is on the other

side today. But, as we sing in our hymn every once in a while, "he holds the keys for ever;" and if we could see him on the other side of the veil in the councils of the just, you would hear his voice lifted up in behalf of this people, the keys for whose salvation and resurrection are in his hands.

Now we come to those who have followed Joseph. Those of us who were acquainted with President Young and his ministrations among the people, and those of his successors, President Taylor, President Woodruff, President Snow, can we not testify that those men in their ministrations to us reflected the Prophet Joseph? Did we not give reverence to their counsels and to their instructions? Did we not sustain them as we should sustain them, as the representatives of our Father, as the representatives of the Prophet Joseph in the midst of the people? Yes. And while my heart was made to rejoice in the testimony that our present President, Joseph F. Smith, bore concerning his labor among this people up to date, and especially since he occupied the position of President, yet I want to follow him still farther. Do you know that the inspiration of God is in that man and dwells there? Do I know that he has the word of the Lord to deliver to this people, exactly suited to conditions and circumstances as they present themselves? Do I know that the true inspiration of heaven rests upon him? Yes, I know it. I make my deposit by my confidence in that man, as I would make my deposit of money in the bank; and I go to that place of deposit to draw therefrom that which I have placed there, together with the interest that accumulates because of that deposit. This is the

testimony that I wish to bear concerning our present President. The strength of Brigham Young, let me tell you, consisted largely—shall I say entirely—in following along the line closely and persistently, all the days of his ministry among the people, that had been marked out by the Prophet Joseph Smith. He had treasured his sayings in his heart concerning this people and their future, and he was prepared to act upon those suggestions of the Prophet, in order that there might be fulfilled in the life of the people and in their experience, the words of the Prophet. And all those others that I have mentioned that have followed him have walked in the same path. Our Prophet today, Joseph F. Smith, has certainly reflected that Prophet of the last dispensation; and he himself, and his actions, and his ministrations in the midst of the people, I want to say, are acceptable to our Father. Our observance of the words that come to us, let me tell you, is our strength, our power, our deliverance, our advancement, and will be eventually our glory. God, the Father, is essentially a creator. God, the Son, as Brother Ballard has beautifully shown today, is essentially the Redeemer. God, the Holy Ghost, is essentially the witness of the Father and the agencies employed by Him, ministers to all those who are willing to listen. That spirit talks to your spirit; it passes by your body. It desires to bring you all in subjection to its teachings, to its counsels and suggestions. It will confirm your faith in the gospel, and no matter whether you have all confidence in the world in the Testament, in the Bible, or in any other book, all the principles that have ever been revealed from heaven will be con-

firmed in you by the power of God, and you will never get an assurance of these truths short of that.

Will you and I cherish that spirit that has been spoken of so much this morning, the burden of the remarks that have been made? If we will, we will find ourselves taught of God. When we become acquainted with the whisperings of that spirit, they will become as familiar to us as the voice of any of our earthly associates, our dearest friends.

That God may bless us, give unto us power to seek after, to possess, and cherish that spirit, that we may be led in the path of life and truth, is my prayer, in the name of Jesus Christ. Amen.

The congregation sang the hymn:

Come, come, ye Saints, no toil nor labor
fear,
But with joy wend your way;
Though hard to you this journey may
appear,
Grace shall be as your day.

Benediction was pronounced by
Elder Harvey H. Cluff.

SECOND OVERFLOW MEETING.

Another meeting of the Conference was held in the Assembly Hall, at 2 p. m., at which Elder Orson F. Whitney presided, and the Temple choir furnished the singing, under direction of Prof. C. J. Thomas.

The choir sang the hymn:

What wondrous things we now behold,
By prophets seen in days of old,
Whose visions the Almighty Lord
Confirmed by His unchanging word.

Prayer was offered by Elder J. M. Sjodahl.

The choir sang the hymn:

Happy the souls who first believed,
To Jesus and each other cleaved,
Joined by the unction from above,
In mystic fellowship of love.

ELDER LEWIS ANDERSON.

(President of South Sanpete Stake.)

My beloved brethren and sisters. I can say that I feel very thankful to my heavenly Father for His blessings to us, for the great privilege that we have of assembling here in this grand conference of the Latter-day Saints, to worship God our heavenly Father. I feel thankful for the inspiration of the Holy Ghost that has rested upon my brethren, the elders of Israel, in their testimonies and their counsels unto us as His people.

I have a testimony of the gospel of Jesus Christ for myself. I know the truth of the gospel that has been revealed in these the latter days. I am thankful that I enjoy the fellowship of the Saints of the Lord, and for the opportunities that we enjoy as His people, that we can listen to the instruction of inspired men of God, filled with wisdom and with knowledge, that we can learn of His ways and walk in His paths. I was very much affected by the testimony of our beloved President, Joseph F. Smith, at the opening session of this conference, and the words that he spoke, the powerful influence that attended him in speaking of himself, that he had been true to the cause of God. to his brethren and his sisters, and all the children of men. I feel, in my very soul, that those words were true and faithful. I know by the spirit of God that our leader is a prophet of the Lord, that he is a

man endowed with the revelations of Jesus Christ. I feel this strongly, and I assure you that I feel to uphold and sustain him in his labors, and ask God that He will bless him and support him. When I am in the presence of men like him, the presidency of our church, the apostles that God has chosen, and other servants of the Lord, I feel that I am in the presence of men endowed with the Holy Ghost. I am thankful for them. I thank God for His mercies unto us as His children.

I have greatly rejoiced in the splendid instruction which was given this morning, and in fact during the entire conference, and in the progress of the work of the Lord in the earth. I can discern that there has been no better time than the present for Latter-day Saints. The work of God is spreading in the nations of the earth, and I believe there is good progress made in Israel, in all the stakes of Zion, among the Latter-day Saints. There is a greater tendency to live up to the requirements of the Almighty today than there ever was in the church. There is a spirit or desire among the Latter-day Saints to more fully walk in the paths of the Lord, and keep His commandments.

The last hymn that was sung here this afternoon, I felt to say, was an inspiration. Possibly many of the Latter-day Saints, when they received the gospel of the Son of God, felt those words burning in their souls. The gospel has taught us to be one, to be united. I take it that a great many of the Latter-day Saints who have come from various parts of the earth, who received the gospel in foreign lands, have experienced that great love

within their bosom when they went down into the waters of baptism, and had hands laid upon them and received the Holy Ghost. I am sure they felt that oneness and union with each other. As was testified of this morning, wherever you go, in every land and clime, wherever Latter-day Saints are abiding, there you find the same spirit. They are of one heart and mind, the spirit of love exists among the Saints wherever they are found.

When the elders of Israel came unto us, bearing the message of life and salvation, we felt in our souls that they were the servants of the Lord, because their lives were clean, their hearts were pure, and they lived the gospel in their every day walk and conversation. That appeared unto us. And so among the Latter-day Saints today, we feel that spirit when we have the testimony of Jesus with us. We feel the same in relation to the brethren who stand at the head of the Church of Christ in the earth. As a rule all Latter-day Saints believe in the first principles of the gospel. We all believe in the principles and ordinances of faith, repentance, baptism and the laying on of hands for the reception of the Holy Ghost; we all feel that they are essential to salvation, and that gives joy and consolation unto us. But it is necessary that we continue onward, that our works may be in harmony with our faith, and while these outward ordinances are kept in remembrance, we go on unto perfection, improving every day we live. Every blessing that is promised unto the Latter-day Saints is predicated upon faithfulness and endurance in the observance of the laws that God has given unto us, being honorable in our lives, pure in our

spirits, upholding and sustaining the work of the Lord upon the earth.

I rejoice in being able to testify that I know the gospel has been restored unto the earth, and by yielding obedience unto the same, all the blessings pertaining thereunto have been given to the Latter-day Saints. The signs that were promised unto believers are enjoyed by those who live in accordance with the gospel of Jesus Christ.

We are engaged in a great work, not only preaching the gospel abroad unto the children of men, but we are also engaged in the work of redemption of the living and the dead at home, in our temples. We have a great work to perform, that we might perfect ourselves, that we might be one with the dead who are our kindred, that they might be one with us, according to the gospel that has been revealed unto us.

I have had the privilege of laboring for a great many years in the temple of God, and I rejoice in seeing the earnestness of the living in behalf of hundreds of thousands of the dead that are being officiated for in the temples of our Lord. The number of the dead that have had the ordinance of baptism performed for them in our temples is now nearly approaching the two million mark. Temple work is not for the living only, those who are now in this earthly existence, but it is equally essential for those who have gone behind the veil and our hearts go out to them in love. The latter-day Saints are obtaining the genealogies of their kindred, ferreting out their connections and relations, so that they may be able to do this. The spirit of Elijah is working upon the children of men, not only upon the Latter-day Saints but upon the children of the world, as has been

testified to during this conference. Hundreds of books and many thousands of names have been printed, containing the genealogies of the people in various nations, and the Latter-day Saints are obtaining these genealogies. I know also that a great many men of leisure and of means have been wrought upon by the spirit of God to compile pedigrees and gather together the names—for what purpose they know not, but the Latter-day Saints understand that it is the working of the Spirit of the Lord upon the hearts of the children of men, that His people may be able to obtain the names of their kindred dead, and thus be able to do Temple work for their salvation.

I bear you my testimony that this is the work of the Lord that Jesus is the Christ and that Joseph Smith is a Prophet of the living God and that those who bear rule at the present time, President Smith and his brethren, are servants of the living God that they are faithful men in the right place. May we as Latter-day Saints uphold and sustain them by our faith and prayers and good works, is my prayer in the name of Jesus Christ. Amen.

ELDER WM. H. SEEGMILLER.

(Late President of Sevier Stake.)

I realize it is an opportunity that should be valued by any of our brethren or sisters, to stand before the people and to testify concerning the work of our Father, in which we are engaged. I know it is the work of God. I learned it when I was a youth. In 1861, I first heard the Elders of Israel preach the gospel. My heart was pricked with what they said. I

began an investigation of the truths that they taught. I found they coincided with that which was taught by the Savior and His apostles and disciples in the meridian of time. I had, although young at the time, read some of the lying literature that was published in the magazines against the Latter-day Saints. I read in Harper's Weekly of the Mountain Meadow Massacre. I read of the killing of the "dummy" over here between the Big and the Little Mountain. I read some other things, all calculated to prejudice one against the Latter-day Saints. I did not know what kind of a people they were. But when I heard the elders preach the gospel, I wanted to know. The elders promised us that if we would obey the Gospel we should know. I thought that was a wonderfully fair proposition and, in the spirit of putting the matter to the test, my brother and I offered ourselves for baptism, and, thanks be to our heavenly Father, as I was being raised up out of the water by the person officiating in the ordinance of baptism, my Father in heaven gave me a testimony. I knew that my sins were forgiven. I knew that the gospel was restored, and the priesthood, and I knew that Joseph Smith was a prophet of God. And O, how pleased I am to make the statement here today, that from the moment I received this testimony, I have never doubted it. It came to me with such force that all doubt was cast out, and I felt there was but one thing for me to do, during my life, and that was to labor to advance the cause of God in the earth. I have been engaged in that labor since that time, at home and abroad.

Elder Whitney stated that I have lately been released from the presidency of the Sevier Stake of Zion.

I was associated with the presidency of that stake for 37 years. I enjoyed my labors. I have rejoiced in seeing the fruits of my labors and that of my associate brethren and sisters. In the district of country that I have lived in great changes have taken place, from the time of first settling there up to the present time. The people settling in that country were poor people. Some of them had abandoned their homes because of Indian troubles, and they were returning, poor people in search of other land and places to make homes. At first most of our people lived in dugouts. A great change has come, and today most of them are enjoying comfortable homes. Our country there is what is known as a greasewood country, a forbidding looking part of the world. When President Young and his brethren were passing through that district, in an early day, around the camp fire he asked the brethren what they thought of the country. Some of them said they would not give a lot in the "Big Field," in Salt Lake County, for the entire country. Others, living on the Cottonwoods, in this county, said they would not give their farm there for all they had seen. The soil was red, and its appearance was forbidding. They did not know the value or fertility of it. President Young, after listening to them, made the statement that he could see facilities there for sustaining 150,000 people. I believe he was correct. I believe that when the facilities of that country are developed—and we are making good success in the development that 150,000 people can be sustained in Sevier county. God has blessed our efforts. We have been able to get the waters out upon the land, though at great cost.

One canal that we built in that country represents an outlay of over \$80,000, a reservoir that we constructed, close on to \$100,000. Now the State has taken hold of another enterprise in the establishment of another reservoir, and in the enlargement of our \$80,000 canal, building and extending the canal, so that it will reach a distance of about 50 miles.

When President John Henry Smith was talking this morning about the facilities that abound in the Uintah country, I could not help but think we did not need to go off quite so far as that. People can find homes closer than that, if they want to have homes of their own. But you know some of us are wedded to the city. I could not help but think, last night, as I was moving around your city here, what wonderful attractions you possess. Why, I could not count all the theatres and places of amusement that you are provided with. When we settle in the outlying districts, if we have anything of this kind, we must provide it ourselves. But this can be done. It is being done, and the Latter-day Saints are rejoicing in the prosperity that attends their efforts in the establishment of homes.

This is the work of God. His name is written upon it. We can assist Him, but the honor and glory of achievement that will be brought about in the due time of our heavenly Father will be His. All of our labors and efforts to accumulate means, to improve our surroundings, to make them inviting and pleasant should all be made or performed with the feeling that we are striving to advance the purposes of God in the earth.

The prophet Joseph Smith made known this eternal truth, that man

cannot be saved in ignorance. Then, what intelligence is necessary to salvation? Why, that intelligence that will lead to an understanding of the gospel, to living its principles, and to devoting our lives, our time, our talents and the means that God may bless us with, in the advancement of His purposes in the earth. Nothing like it has ever been established. In it is a mighty destiny, and we will triumph with Him. But if we do, it will be because we live up to the gospel that we have embraced. It won't do for us to persuade ourselves to doubt the Savior, as did the young man who had lived so noble a life. He had kept the commandments, but one thing he lacked. The Savior said to him: "Sell all thou hast and give it to the poor and follow me." He could not do it. He was an idolater. He loved money more than he loved the Savior and the righteousness of God, and he turned away sorrowfully. O, I hope that we will not turn away sorrowfully. What is the price to be paid for eternal riches? It need not be money, but it must be faithful service rendered to our heavenly Father. All will receive the blessings that our heavenly Father has prepared for them, upon conditions of their faithfulness. Eternal life is the greatest gift of God, eternal life associated with eternal riches, eternal intelligence, eternal everything that is desirable, may be secured but it can only be secured by rendering faithful service to our heavenly Father.

God grant that we may do this, that we may never become weary in well doing, but that we may avail ourselves of every opportunity that is opened before us for assisting in our Father's work, for they are opportunities leading to eternal riches.

When we get through with this life we cannot take anything temporal with us but if our lives have been devoted to the service of God, even if when we die we go to a pauper's grave, yet are we the children of God, and will inherit eternal riches. Which may God grant, in the name of Jesus Christ. Amen.

ELDER GEORGE H. BRIMHALL.

(President of B. Young University.)

My brethren and sisters, this is a very unexpected circumstance in my life. I shall need your faith and prayers for the few moments that I stand before you.

I have found that one of the great ills that comes to humanity is through the incapacity to judge motive. It appears that there were intelligences in the heavens before this world was made, that were incapable of comprehending motives. There were at least some spirits there who could not judge the motive of the great Father. I fancy that there must have been a tremendous unheaval in the realm of the spirit world when that brilliant spirit—brilliant as to some forms of concepts, brilliant as to expression, intelligent, keen, active in certain lines, and yet he could not understand the motives of his Father. It would appear that he looked upon what the great Master was doing, what Jesus Christ was doing, as something calculated to rob men, or rob spirits, of their freedom. He could not comprehend that the work of his Father had been one of sacrifice, one of toil, one of labor, mental and physical, for the good of the spirits there. He could comprehend his Father only as one who used His children as instruments to enhance His own glory, regardless

of the children. Now why was that? Well, it is because intelligences are bound by certain laws of the mind to measure the motive of others by the motive that would actuate themselves under similar circumstances. And I today pity myself, I pity my fellow men, when I consider or know of either myself or my fellow-men indulging in criticisms that question the motives of my brethren whom God has honored with a position of leadership in the midst of this people. They are not about questioning my motive. I have often thought, in my close communion with my brethren, that they have been daily hoodwinked. And when I study these problems that they are working with, I can plainly see that what to me seems emphatic trust, or mis-placed trust or credulity in the honesty of men, comes from this great law that permits men to judge the motives of other men by the motives that would actuate them in similar positions. It appears sometimes that our brethren, in trusting the saints, in trusting the stranger, know no bounds of confidence that they repose in them. And why is it? Why, the laws that govern the human intelligence govern them in a consciousness within their bosoms of unselfishness in their work, honesty of purpose, nobility of character in their communion with their fellow men. I say to the world, there is no greater proof of the integrity of men than the fact that they do so trust their fellow-men.

My brethren and sisters, I came here to this conference for one thing more especially than any other, and that was to vote. O, I think so much of my franchise, my franchise as an American citizen, to be able to speak and pray as any man; and

I no less appreciate my franchise in this Church. I have today voted to sustain my brethren, and I hope before the Lord and His angels, that I shall not be in my household with a desire to criticize, or be in the assemblies of our University, in the class-rooms with such a feeling. I hope the walls of no other place shall echo the sound or voice of a negative criticism of my brethren. I hope it will not be heard in the home. Do you know, there are plenty to do these things. It is not our mission. I read here in the revelation of John where it says, "He is fallen, is fallen, he who accused, the accuser of our brethren before God day and night." I would not be able to go before the Lord in my prayers with any spirit of fault-finding with my brethren. I would not be able, with any spirit of fault-finding, to meet my fellow-men. I desire to sustain and support my brethren by my spirit. I want to support them. I don't want to have to say good things about them without feeling them. Is there a Latter-day Saint here today, is there in yonder building (the tabernacle) under the influence of the spirit that has dominated this meeting, the Spirit of God, that is not filled with the spirit of supporting the brethren and sisters we voted for today? This spirit should be taken to our schools, to our home meetings, and right into our own household.

It is a splendid thing that in the economy of the gospel there is an adversary. That very adversary will not let you nor me receive one iota of exaltation at the hands of our Father that we are not entitled to. He would stand there and say: "Stop, I demand that the law be executed here." But for all that the debts that the Savior pays for us he

cannot stop, he cannot prevent us getting a reward for what we have done for ourselves, if the Lord will, through our Savior, forgive us. Now I want to be, not simply forgiving to my brethren, but I want to be loyal. May the Lord help us to be so loyal to our brethren, loyal to their priesthood. May the Lord help me to be loyal, loyal to the covenants that I have made in raising my hand, in your presence, to sustain and support my brethren, that I may not even feel like criticising my brethren before men, any more than I would feel like denouncing them before high heaven.

May the Lord help us to stand by our covenants, and He will stand by us; and He will redeem us. He will forgive us, and blot out our sins that we cannot blot out ourselves, and we will stand before Him in the eternal worlds as being one with Him, and we will not be in the attitude of fighting against the Lord, but always working with Him; which is my prayer, in the name of Jesus. Amen.

Elder Orson F. Whitney presented the names of the General Authorities of the Church, and they were severally sustained in positions named, by unanimous vote of the congregation.

Sister Eliza R. Snow's beautiful hymn, "O, My Father," was sung as a tenor solo, by Robert H. Sid-doway, to music composed by Prof. C. J. Thomas.

ELDER SYLVESTER Q. CANNON.

(Of Pioneer Stake Presidency.)

I rejoice, my brethren and sisters, in the opportunity of adding my testimony to the testimonies of my brethren who have spoken this af-

ternoon. While I realize the responsibility that rests upon every one who is called to speak to the Latter-day Saints, and to testify of the hope that is within him, I do feel to rejoice and bear my testimony to the divinity of this work. I rejoice in the opportunity of attending this conference, and of listening to the sound instructions and counsels which have been given the Latter-day Saints for their welfare. I rejoice in the prosperity that is being enjoyed by the Latter-day Saints, and in the many evidences which are manifest of this prosperity, of the manner in which the Lord is blessing the Latter-day Saints, both in a spiritual and temporal way.

I have felt and realized that while the church is growing in numbers and increasing in spirituality, there is evident also a tendency on the part of some of its members to grow cold and to fall into paths of temptation. There are so many allurements and temptations in the way of our young people that there are many who are being tempted, both in this city and in other parts of the land, some of whom are being led astray by those things which tend to lead them out of the path of truth, and to make them indifferent to the truths of the gospel, and to the importance of living in accordance therewith.

I have had the opportunity, recently, of visiting various parts of the state, and I was struck with the remarks made here this afternoon by Brother Seegmiller, and also this morning by Brother Smoot with regard to the opportunities which are before us as Latter-day Saints, and before the people generally. I feel that the Lord has blessed the people. When we consider the pro-

gress that has been made in this country, in this state of ours, in the last fifty or sixty years, we have occasion to be doubly thankful to the Lord for His blessings which He has given to us, that He has given to our parents and to those who have gone before, who have come here as pioneers, and established this people in the midst of this land. Recently I stood upon one of the foothills overlooking the Utah Valley, and the thought came to me this morning, while I was listening to Brother Smoot, of something that occurred to me there. I looked over that valley, and I can assure you, it was one of the most magnificent sights I ever beheld, to see the many manifestations of the prosperity that is attending the people generally in that section of country. While I saw the people cultivating the land and gathering the fruits thereof, I saw also that there is ample room for very many more to settle in that part of the country, as there is also room to settle in this county, and to settle in many other places in this state. There are many opportunities for us, as Latter-day Saints, of which we can take advantage to introduce industries in the midst of the people. These things, I believe, are being realized to a great extent by the Saints, and they are in line with the spirit that was manifest through President Brigham Young when he brought the people to this country, to organize the elements, to improve conditions; and while they are improving their temporal condition, to improve their spiritual condition also.

I believe that we have great opportunities before us; and among the greatest opportunities is the improvement of the young people, the improvement of the home, the pow-

er to draw around us the children, and to teach them those things that are for their welfare, that will establish them in the truth, and that will enable them to remain true and faithful in after years. It seems, sometimes, in looking over the conditions which prevail within the city, that the temptations and trials which our young people have to undergo, the tendency to be led away from the truth, to indulge in the pleasures of the world, and to become indifferent to those things which are considered sacred, are greater today than they ever were before, that the tendency among the people to follow those things, to be led away in youth, has increased. At the same time, I believe the opportunities which are before the Latter-day Saints for the improvement of their children are such that they can have greater control and greater influence with them in their homes and families, and in their surroundings, if we exercise the spirit of the Lord, the spirit of wisdom, in our dealings with our children, and undertake to train them up in such a way that they will be a source of joy unto us.

I have had the opportunity of being in the mission field. On various occasions I have partaken of the spirit of the Lord there to an even greater extent than I ever enjoyed in any other part of my life. I have rejoiced in the spirit that is manifested by the missionaries, and I feel that this spirit comes through the elders willingly taking upon themselves the labor to which they have been called to work in the service of the Lord, a willingness to make sacrifices and to go out into the world to meet persecution and prosecute this work in humility and in faith. I realize that in this way our

young men are strengthened and broadened in their comprehension of the truth, they obtain a reason for the hope that is within them; they can testify of the truth, declare it in plainness and substantiate it by the scriptures. Sometimes here at home, through not having had the experience, these things are, in a degree, lacking, because they have not had occasion to meet and benefit by these experiences nor be subjected to the temptations that are met with in the world.

I believe every one of us who will endure in the truth, will be tried and tested, as the Prophet Malachi said, as by fire. He says the time will come, when the messenger (the Savior) will come to His temple, and shall sit and purify the sons of Levi, even as gold and silver are purified in the fiery furnace. We realize from this, partially, the manner in which the sons of Levi will be purified and sanctified. I believe that every one of us Latter-day Saints will be tried and tested as gold is purified, that the dross will be removed from us. We will be refined and purified through the trials that we undergo, and we will thus be developed and draw nearer to the Lord and seek to serve Him. Now, I believe that one of the things that is going to test the Latter-day Saints is the test of prosperity, the prosperity which we are enjoying and which we have enjoyed, and which the people will enjoy to a greater extent in the future. I believe this is going to be one of the strongest and severest tests to the Latter-day Saints. We find that people, generally, who are prosperous become indifferent to the things of the Lord. This has been the case in history, both sacred and profane. We learn from the Book of Mor-

mon that while the Lord has blessed the people, and has promised that if they would be faithful, He would bless them in temporal as well as in spiritual matters, when the time has come that they have been blessed in almost everything they could desire, they have become indifferent, they have lost the spirit of humility, and have reveled in the pleasures and luxuries of life, forgetting the Author and Giver. This has been the case in the history of the nations, when the people have been humble, poor, industrious, and had to labor for their living, labor earnestly and hard, they have developed those characteristics and virtues that have tended to make them great; but when they have enjoyed luxury and prosperity they have become indifferent to principles of virtue, humility, and uprightness, have been led away and have fallen. This has been the history in very many cases. I believe that while we as Latter-day Saints are enjoying prosperity, through the blessings of the Lord and our own efforts, we should continue to bear in mind the importance of training our children in such a way that they also will labor for that which they obtain, because they will then appreciate that which their fathers and mothers have done to secure these things. President Roosevelt has made the statement that there are two classes of parents to be condemned those who are too strict with the children, and those who are too indulgent. Of the two, he said those who were over-indulgent were the worst, that in indulging their children, in getting them things that they did not appreciate, they were hurting them in such a way that it would redound to the injury of the community at large, and to themselves as individuals. I

believe that, as Latter-day Saints, there is nothing that will tend so much to our joy and happiness hereafter, and in this life, as to train up our children so that they will appreciate the blessings they have, and to do this they should learn to labor, and comprehend the importance of working every day, both in a spiritual and in a physical way.

My father has expressed himself on one or two occasions publicly, I believe, that he would rather that his children should die than that they should depart from the church; and I desire to bear my testimony to this effect, that I would rather die than lose the testimony of the gospel; I would rather die than become so affected in any way that I would lose the spirit of this work, because I know that it is true. I know this work is true, and that it means the salvation of every human being who will remain true and faithful, who will covenant that he will, in humility and faith, endeavor to live up to the commandments of the Lord and the revelations that He has given, and comply with the instructions and counsels of those who have been placed to lead the people.

I rejoice in the spirit that has been manifest in this conference, and in the testimonies that have been given to us. I rejoice in the integrity of the servants of the Lord who are called to guide this work and direct it. I know they are men of God, and that they have been blessed in those positions, that they have been placed there by proper authority, that they have received revelations from the Lord to guide them and to guide this people; and I realize that this work is progressing. The only fear I have is as to whether I will be able to remain true, as to whether you will

remain true, and as to whether we shall be able to exercise such an influence with our posterity that they will be true, because our salvation here and hereafter depends greatly upon our children as well as upon our fathers. As plainly stated in the revelations of the Lord, we are bound to one another, the children to the fathers and the fathers to the children. Through the revelations of the Lord concerning the sealing ordinances, we are made to realize that our salvation depends largely upon those who have gone before and upon those who shall come hereafter.

I pray that we may be true, and that we may carry with us the spirit of this conference, and seek to put into effect the instructions imparted, that in going to our homes we may seek to introduce in our families and homes and communities such things and influences as will tend to develop our young people aright that they may grow in those things that are for their welfare and betterment, that they may not spend their time idle on the street corners or anywhere else, telling vulgar stories, forming vicious habits that will be fixed upon them for life, but that they will do those things that shall tend to their progress and development in all that is good in this life and in eternity. I pray that the Lord will bless us unto this end, in the name of Jesus. Amen.

ELDER ARNOLD H. SCHULTHESS.

(Of Liberty Stake Presidency.)

I shall not detain you, my brethren and sisters, but during the very few moments which I shall occupy I desire, above all things, that I may have the attention of every person in this house and the help of

the Spirit of the Lord, to bless me and to bless you. With my brethren, I rejoice in the blessings of this conference and the spirit which has characterized the various sessions of the same. While listening to the brethren I was thinking what a variety of good things we are receiving at each conference. I venture to say that not one man or one woman has attended any or all of the sessions of this conference, who came desiring to hear the word of God, who has not been impressed, if not with everything that has been said, with some certain thing, or some certain instructions along a certain line. When we sum it all up, we come to the conclusion that whenever we come together in the name of the Lord, hungering for the word of the Lord, that the Lord always has something for each of us.

I was very much pleased to hear the testimonies of the brethren concerning those who are our leaders. I love to hear the brethren speak well of them, because I know that that which they have said, and do say, is true. I think very often that as a people who are blessed with so many good men and good women, we are altogether too slow and too backward in speaking well of the good noble qualities of the men and women with whom we are blessed and associated. We have, in every ward, and in every stake of the Church, men and women who are devoted to God and to His work. Think of the bishops who devote so much time in an unselfish way for the good of the people, and many other brethren associated with them. Think of our sisters in the Relief Society organizations, who are called out frequently at almost any hour of the day or night—it

makes no difference to them when the call comes—who are always on hand to minister and bless others. And when I think of their unselfish, loving service in God's work, I feel that we do not bear testimony often enough of their goodness. You know that the Savior, when He was upon the earth, found fault with the Scribes and Pharisees, because they did honor to those who had lived long ago, and decorated their graves, but those that were sent of God into their midst they did not receive. They did not appreciate them, but even sought to put them to death. The Savior was crucified, the apostles were put to death, all except one. I do not mean to compare the Latter-day Saints with the Scribes and Pharisees to whom the Savior spoke, but I sometimes think we are too dilatory in speaking well of our brethren and sisters, as though we would say, "Yes, that is a good man, but don't you tell that to any man until he is dead, and then we will say all the good things we can about him." Let us say all the good things we can about our brethren, and our sisters, our good men and women, while they live, and thereby strengthen their influence among the people in the earth. I want to tell you that when I witness the unselfish and faithful service of our men and women in the various organizations of the Church, I lose sight of their weaknesses, no matter what or how many they are.

I have thanked the Lord, and I do thank the Lord today, that we have men in our midst who are called of God, prophets and apostles, who hold the same authority as did the apostles and prophets of old. While Brother Penrose was speaking this morning upon this subject,

that of authority, and the difference that distinguishes the Church of Christ from the various churches of Christendom in the world, I was reminded of something which I recently read in the *Deseret News*. I will relate it to you very briefly. The article reported the wonderful accomplishments of some of the students of a certain university in the East, in the laboratory. It reported that young men students had extracted sugar from an old piece of cloth, a piece of an old coat. They extracted sugar also from a piece of wood, and other things of such character. But the point I want to call your attention to is this: They took some wheat as it came from the field. It was ground up and separated into different substances, the bran, the flour and other elements. Then they took those various substances and put them together again, and made complete kernels of wheat, just as they were before; so that no difference, at least in their appearance, could be detected. But when they took that wheat, which they had ground, separated into its elements and put together again, and planted it in the ground and nourished and nursed it, gave it to the sunlight and shade and water that it might grow, and watched it every day, it did not grow. Life was crushed out of it. It was made up of substances which made up the kernel of wheat as it comes from the field; but by their handling it, by the grinding it and separating its elements, life was crushed and extinguished, and when they planted it that it might grow, it did not grow. It did not have within it that life-giving power. So I thought what a striking comparison it is with the religions, man-made doctrines in the world as com-

pared with the doctrine of Jesus Christ. We do not wish to say anything against the religious denominations of the world, as Elder Penrose stated this morning. We very cheerfully and gladly acknowledge all the good they do, and they do a great deal of good; but when it comes to having the truth, the gospel of Jesus Christ which is, as Paul said, the "power of God unto salvation unto all that believe," they do not possess that. That life-giving power is not within them. But in the gospel of Jesus Christ as we are blessed with having it revealed again direct from heaven, we have that life-principle; it possesses that life-giving power unto salvation unto all those that believe and obey it.

My brethren and sisters, I pray that the Lord will bless the Latter-day Saints, that we may learn to understand and appreciate, more and more, the truth as God has given it to us. While listening to Elder Brimhall this afternoon, I was reminded of the testimony, or at least of the words, of a very wealthy lady whom I met on my last mission in the city of Berlin. An elder succeeded in expounding and preaching the gospel unto her, and I heard her make the statement, more than once, "If I knew that this thing that you are preaching to me is of God, all my wealth and my possessions would be nothing to me. I would gladly forsake it all, if I only could believe, if I only knew as you know that it is the truth." Now, Latter-day Saints, we bear testimony that it is the truth. Let us feel, as this good woman did, that when we have the truth, all other things are secondary matters with us. The truth, the gospel, is the greatest and most important thing that we possess in this life, the only thing

which will bring us temporal and spiritual salvation.

May the Lord bless us and help us to be faithful, is my prayer, in the name of Jesus Christ. Amen.

ELDER ORSON F. WHITNEY.

Criticism of the Authorities.—President Kimball's Illustration.—Why Men and Women are Promoted.—The Lord has no Favorites.—Exhortation to Charity and Loyalty.

Before we dismiss, I wish to thank this congregation for the unanimity of the vote given to sustain the General Authorities of the Church. My heart has been touched by the appreciative remarks that have been made, and I presume I am to be excused for feeling this way, owing to the position I occupy. I am aware of the criticism and censure that are often expressed toward men in authority. There seems to be a propensity in the human heart that leads men to find fault with their fellows who are placed in high positions. President Heber C. Kimball once illustrated this propensity thus: while conversing with a friend, he stooped and picked from the ground a twig encrusted with mud, for it had recently been raining, and holding it up, said, "As long as this little twig remained upon the ground it attracted no attention, although it had as much mud clinging to it then as now, but you did not notice it. When I lift it from the earth, however, and hold it aloft, the mud is about all that you can see; it is with difficulty that you perceive the twig at all."

This is human nature. It seems to demand from men in office greater virtues, greater qualities than other men possess, and is never

weary of pointing out their imperfections. Of course, men in office should strive to be exemplary, but if they are not perfect, it should occasion no surprise. Who are the men and women that have been selected to hold general authority in the Church, or authority in the stakes and wards? Who are the brethren and sisters you have sustained this day? They are Mormon boys and girls, of no better material than you are; yet some people seem to think a high position ought to transform a man completely and convert him into an angel.

Some imagine, too, that it makes every man proud to give him office and authority. I found very quickly, after being called into the quorum of the Twelve, that I had to be far more careful to recognize people than ever before, lest they should charge me with being lifted up, with "having the big head," etc. I never dreamed of such a thing. It had never occurred to me that I could be given an office that would turn my head. I never received an honor that made me feel one particle different toward my brethren and sisters. But some seem to think so. They are on the lookout for such things. They expect to be slighted; they go half way to meet it; and think they have found what they were looking for. How easy it is to find fault.

I don't believe God ever chose any man to hold an office in His Church, that he might shine for his own sake, or because he was any better, in a general way, than his brethren around him. I believe there are just as good men down in the ranks as those who hold high positions. There are men serving as bishops, as high counselors, as stake presidents, who would honor

the apostleship if called to it. The Lord does not give men and women high office because they are His pets or favorites, or because He wishes to honor them or their families above the rest of the people. Rather is it because He can use them in those places better than anywhere else, for the general good. He needs bishops as well as apostles. He needs good, strong men out on the frontier as presidents of stakes. All cannot be in the same place; where a man is needed, there is his proper place, and we must go where we are sent, and come when we are called.

And brethren and sisters, if your turn should come to preside, it would be our duty to sustain you. We are asking no more from you than you would expect from us. Our duties are not always pleasant. They are sometimes very painful. We have to do things that we would rather not do; and we need the sustaining power of your faith, and the help of the Lord at all times. I thank you again for your hearty vote and unanimity of expression, whereby you agreed and covenanted this day that you would sustain these men and women, not only by your uplifted hands, but by your faith and prayers and good works.

Now go and do it. Don't pull down the authorities of the Church. Remember what you have done this day, and also bear in mind that your turn may come to stand in high and responsible places. Your turn may come to do things you would rather not do, but that you must do in order to be true to your covenants. We ask you to sustain us just as we would sustain you, were the positions reversed.

May the Lord bless us all with the spirit of loyalty and love for

each other, and for our brethren and sisters upon whom rest heavy and solemn responsibilities, in the name of Jesus Christ. Amen.

The choir sang the hymn :

Hark! ten thousand thousand voices
Sing the song of jubilee!
Earth, through all her tribes, rejoices—
Broke her long captivity.

Benediction was pronounced by
Elder Rodney C. Badger.

OUTDOOR MEETING.

Thousands of people gathered on the Temple grounds, unable to obtain admission to the Tabernacle or Assembly Hall, and an outdoor meeting was held for their benefit, near the Bureau of Information building. Elder Benjamin Goddard presided, and Elder Melvin J. Ballard led the singing; Wanda Czapiensky and Agnes Clive accompanied on the organ.

The congregation sang the hymn :

High on the mountain top
A banner is unfurled;
Ye nations, now look up,
It waves to all the world.

Prayer was offered by Elder Samuel H. Allen.

The congregation sang the hymn,
"America."

ELDER BENJAMIN GODDARD

It must be a great satisfaction to the Latter-day Saints to observe the attendance at this conference, and the earnest desire of the members of the Church to obtain admission into our dedicated buildings. We rejoice, however, in the good weather that enables us to meet here in

"God's own temple" to worship Him and to receive such instructions as He may inspire His servants to give.

We are pleased to be here. We rejoice in the gospel of the Lord Jesus Christ, and in the opportunity we have of bearing our testimony unto its truth. I presume the majority present are members of the Church, and you rejoice in the organization thereof, that God has given us, in these days, "apostles, prophets, evangelists, pastors, and teachers," to lead us unto a knowledge of Him, to bring us unto a "unity of the faith."

We rejoice in meeting so many who have come from distant stakes of Zion. These presidents of missions who are here undoubtedly think of the thousands of elders now abroad, who are not privileged to meet with us. I trust that your hearts are going out to God in prayer that He will bless His missionary servants and handmaidens, who are carrying the warning message to the people of every clime.

You have joined in singing our national anthem, but I venture to say that none of you have sung it more fervently nor with more loyal spirit than our elders, who are now in the nations of the earth, sing it from time to time. I refer particularly to the second verse, and draw your attention to it, because we may at times sing it with our lips without reflecting upon the sentiment contained in the song. I take the liberty, therefore, of drawing attention to the verse named, which I think, reflects the thoughts, sentiments, and devotion to fatherland of our missionary representatives especially.

"My native country thee,
Land of the noble free,
Thy name I love.

I love thy rocks and rills,
Thy woods and templed hills,
My heart with rapture thrills,
Like that above."

I trust we shall remember the absent ones, and that you who are present will enjoy in very deed the spirit of this meeting.

ELDER SAMUEL O. BENNION.

(President of Central States Mission.)

I rejoice, my brethren and sisters, in this privilege of standing before you this afternoon, and I trust that during the few moments I occupy this position, I may be blessed of the Lord, that what I say will be for our mutual benefit and good.

I am absolutely converted to the Gospel of Jesus Christ, for I know, as did Paul, that it is "the power of God unto salvation." As I look today through these trees, across the grounds, I cannot help but think of the statements made by Christ the Lord when He said, "Judge a tree by its fruit, for a good tree cannot bring forth corrupt fruit; neither can a corrupt tree bring forth good fruit," and "By their fruit ye shall know them."

As we were singing the hymns, in the opening exercises of our outdoor meeting, my thoughts were drifting back over the history of this Church, and back into the mission field. I thought of the great modern Moses, Brigham Young, who led this people into the valleys of the mountains. Many that knew Brigham Young are undoubtedly on the grounds today, who heard him speak under the inspiration of the Holy Spirit of God, who remember the impress his remarks have made upon them all the days of their lives.

I have read his sermons, and have listened to men who have heard him, and, when I see this vast congregation, I cannot help but cite the world to these valleys of the mountains, to this people, and ask if such a people as the Latter-day Saints could be the wicked people that our enemies represent them to be?

I am proud, my brethren and sisters, to have the privilege of laboring in the ministry of our Savior. If there is one man under the sun that I can, through my ministry, reach, that will go down into the waters of baptism and become a convert to the principles and doctrines of the Church of Christ, yielding obedience to the call of the authority Jesus has conferred, I shall be well repaid.

I know that in the country outside of the valleys of the mountains, wherever I travel, I find men and women, who in their hearts are sincere, who have a desire to serve the Lord; and just as soon as that blind prejudice can be removed, which has been so strongly established in the hearts of men by the enemies of God, just as soon will many be converted and go down into the waters of baptism. An honest man or honest woman cannot study the principles of Christ's gospel, as taught by the Mormon people, without it having some effect upon them. It will act as oil upon the waters, and will lead them into a condition whereby they will forsake their sins, turn unto the Lord, and acknowledge Him and His power to save; for all men desire to be saved in the kingdom of our God. Just as soon as honest hearted people become acquainted with the straight and narrow way they go in thereat, by hundreds and thousands.

The Mormon people are making friends in the earth everywhere. It is a mistake for our enemies to do as they are doing, thinking that they are going to lead away from the path of rectitude the men and women in this country who dare to do right, and who love the truth. The reports that are sent out by enemies, concerning the Mormon people in these valleys of the mountains, are causing more investigations than anything they have ever done yet, for thinking people are investigating these reports. There was a time, perhaps, when all people might be easily misled concerning the Mormon people; but that day is past, for honorable men and women in the earth will investigate and see for themselves what the real status is of the great people out in this western land, that have builded such commonwealths as the world has scarcely ever known, and which commands the respect of informed men and women everywhere.

"And by their fruits," the Savior said, "ye shall know them," and by the fruits of the labor of the Mormon people, their establishment of the Gospel of Jesus Christ throughout this world, will people be led to yield obedience to the principles that give them the power to excel in temporal and spiritual things. Not only in the stakes of Zion is this the case, but everywhere where this gospel goes. You will find in every little hamlet or village—where a Latter-day Saint is, that he begins to make friends around him by teaching his neighbor what he believes is right. As the missionaries go through the country establishing colonies and branches of the Church, they introduce the various auxiliary organizations as they are established in the Church here

at home, which also teaches the converts organization and order.

Down in the Central States Mission we have a great many branches of the Church, some of them quite large, and we have introduced among them our different auxiliary organizations, that they may thus harmonize with us at home.

Brigham Young established in this country a great school system, which has commanded the respect of everyone that has investigated it, and this system is taught wherever the Mormon people go. We have elders who are teaching school in the Central States Mission. They are teaching day school as well as assisting in the branch work; and many of the saints are asking that a night or two a week be set apart that they might attend a night school, and thus become acquainted with the educational plans of the Mormon people. We are endeavoring to do this everywhere. One writer has said that the greatest prison is that of inefficiency. Teach efficiency, and you release the captives. I say to you that men and women everywhere delight in principles of education and right. They love liberty just as much in any part of the world, wherever this gospel goes, as we do here; because it carries with it liberty and loyalty, honor to God and to the nation in which they reside.

Over in the State of Texas we have a colony of six hundred people, perhaps more, and in that colony we have a day school, taught by our missionaries from this city, who have been called to go there, giving their time and attention toward the uplifting of manhood. We believe that when a man goes down in the waters of baptism he has the right to receive all that the Church has

for him, all that God has revealed for men to receive. We believe that it is right for each and every one of us to receive these privileges if we live faithful and true to our covenants, consequently the principle of establishing schools has prevailed wherever the Mormon Church has gained converts. The teachers who were called to this particular labor in Texas happen to be lady missionaries. They have, perhaps, one hundred and fifty pupils divided among three of them. They have a Sabbath School numbering over two hundred and fifty pupils. One night weekly they teach forty officers and teachers of that Sabbath School how to instruct the members of that school, thus giving them training; and they are doing many other things toward the benefit and uplifting of these people.

I say unto you, my brothers and sisters, that there never was a time in the world when the people were receiving Mormonism better than at the present. Our elders are received almost everywhere with open arms. The eyes of the nations are upon the Mormons, and when people investigate the principles of our Church, the principles of right, liberty, love, and justice which we teach, they hasten their desire to find out more. Consequently, I say, none of us need have any fear as to the outcome of this work. The elders that have been sent forth into the missionary fields of this Church are bringing souls to God every day; honest hearted men and women, children of the same God, are yielding obedience to the principles that were taught by Christ the Lord and revealed to the Prophet Joseph Smith.

There was a time in the history of this Church when people scoffed

if you mentioned the name of Joseph Smith in the streets, or in public places of any kind, but that day is past. I am a witness of it, and know that when the name of Joseph Smith, the Mormon Prophet, is now preached or mentioned upon the streets or in halls of cities, hamlets, or villages, people listen to what we have to say concerning him with interest. We have established a history that is going to be proclaimed forever and ever, for God Himself will not recall what He has spoken. The history that has been made by the actual experience of the Mormon Church will be established in the earth. When people know that we love liberty, honor, truth and justice, and that, above all people in the world, we are loyal to each other, to this nation, and to God, vacancies will be caused in the synagogues and churches, and other places occupied by men who claim to have the authority to teach the Gospel of Jesus Christ, for truth will prevail. The Gospel of Jesus Christ, and the authority accompanying it, comes unto us by revelation, and it comes in no other way.

I know, my brethren and sisters, that the gospel is true. I know this: that God the Father and His Son appeared unto the Prophet Joseph Smith, over in the western portion of the State of New York, in that grove, I know this just as well as I know that I am standing here. That testimony can never be taken from me, because it has been gained by actual experience, it is a knowledge which comes through faith and work, and through fidelity to the cause of God on this earth.

I ask the Lord to bless us in the name of Jesus. Amen.

ELDER C. W. SORENSON.

(Of North Sanpete Stake.)

My brethren and sisters: one of the very strong testimonies, in my opinion, of the work in which we are engaged, is this large concourse of people, who assemble here at least twice every year. It is an astonishing fact that twice a year, the converts of Mormonism come from Mexico on the south, from Canada on the north, from the Atlantic and the Pacific coasts. From thousands of miles distant the people assemble from year to year semi-annually to hear the word of God as it is dispensed from the headquarters of the Mormon Church. Where in all the world can you find a spectacle like it?

I want to ask what is it that moves upon the children of men to bring them thus together. By what power, by what affinities, are they thus attracted; by what power are they made to meet the sacrifices which it takes, not only in time, but in means, to gather in such large numbers upon such occasions?

We heard yesterday from one of the speakers in the Tabernacle that some one had said that we were very lath, in fact afraid, to stand up by the side of the scriptures, that we were afraid to have our ideas and doctrines investigated in the light of the revelations of God, as contained in Holy Writ, particularly in the Bible. I say to you, as an elder in Israel, and I do not need to tell it to those of us who have embraced the truth and have knowledge of it, but, should there be any here who are not converted to the doctrines of Mormonism—I want to say to you that nothing is farther from the truth than that. I

know there is nothing that I like better, that pleases me more, than the privilege of lining up the principles of Mormonism with the Holy Scriptures, the Bible. There is nothing I like better than to demonstrate the truth of the principles enunciated by our Prophet in the light of the revelations contained in the Word of God. I bear testimony to you today that Mormonism, as it was enunciated by the Prophet, and as it has been taught from that day to this, as it is proclaimed by us throughout the length and the breadth of the world today, is nothing more, is nothing less, than the doctrines laid down in the Word of God; is nothing more nor less than the preaching and teachings of the prophets of all ages since the world began. I repeat, it is an especial pleasure to any missionary to compare the doctrines of Mormonism, so called, with the doctrines taught in the Bible.

It is conceded that we have one of the most wonderful organizations in the world. It has been said that it is second only to the German army, and while we are pleased with that comparison, we are willing to go them one better, and say, not even the German army can compare with the organization of our Church. It is organized by and under the direction of Almighty God, and it is perfect in all its ramifications. If there is a defect, or fault, I bear testimony that it is not because of a faulty organization, but because of faults in the men or women occupying offices in the organization. I emphatically declare unto you, therefore, that Mormonism is what the Bible teaches. I declare unto you that the Church, commonly known as the Mormon Church, is none other than the

Church of God, in complete harmony with that system instituted and organized by the Savior of the world.

But even these things are not all that has brought this vast concourse of people together. There is something else. We explain to the world the doctrines of Mormonism; we show to the world the wonderful organization of the Church, but this other element, the most vital content of this system, we cannot explain to them, although we know it. Every man that has been imbued with the Spirit of God understands it. He cannot give it to another—that is, he cannot give to another that feeling and those emotions that come to himself who knows it. He alone understands it and feels it. What is it? It is the spirit that permeates this work. It is but natural that this work, being the work of God, should be imbued with the Spirit of God. It is but natural that it should be permeated by that Spirit. The Spirit of God is given to every penitent sinner when he has received baptism at the hands of those having authority. The Spirit thus bestowed upon him, by the authority of God, becomes to him an assurance and testimony, and living fire within him, by which he knows, understands and feels that this is the kingdom of God. We cannot give that to the investigator. He can receive it only as God is pleased to give it to him, and God is pleased to give it only to those who, in penitence and humility, bow before him and receive and obey His word.

I want to call your attention to the operations of that Spirit. You may feel it, but it is like the Savior said: "The wind bloweth: but whither it cometh we know not,

nor whither it goeth." The influence is there, the feeling is there, the emotions are there; and every man or woman who honestly obeys the Gospel of the Lord Jesus receives that Spirit, and that testimony.

That to me is the strongest testimony of this work. When all other things fail, when doubt and misgivings arise concerning this man or that man, there need never be a failure of the testimony of the Spirit of Truth, if the person is living so he is worthy of it. Men may judge the system, men may judge the doctrine, but none can judge the truth except he who is under the influence of the Spirit of Truth, and whose soul has been mellowed by its wonderful power. It is the same spirit that has moved upon the divine teachers, sages and prophets of all ages.

I often think of that man Columbus. When he was westward bound across the mighty deep, when his men were dissatisfied, and mutinied and decided to cast him overboard unless he would listen to them and turn back, with death staring him in the face, with angry and determined men threatening him—I wonder that he could continue to plead with them for more time. Imagine how he felt on the third day, when the time was lapsing, when before him was apparently nothing but disappointment or a watery grave. Did he falter? Did he show timidity, or a laxity of faith in the object of his research? Not for one moment! Now I want to ask you, my friends, my brethren and sisters, what was it that moved upon him? Undoubtedly it was the Spirit of God. Somehow, he knew that success would yet perch upon his banner. Somehow, he under-

stood that his efforts would terminate in success. Could he prove or demonstrate that feeling? No, but he could feel it, and I say to you, that even as he felt and understood his success before it was achieved, so do we know that this is the work of God. The same spirit that urged him on in the face of adversity and a watery grave, the same is that which actuates our boys when they go out in the mission field and come in contact with men of wisdom and learning and understanding. They are inspired with something within, and they are undaunted, courageous, and unfearing.

This feeling that brings you up from Arizona and Mexico on the south, and Canada on the north, from the Atlantic States, from all over the world, is the Spirit that moves upon the hearts of men and women in every nation under the whole heaven, where this gospel is preached, to turn their thoughts to this city on the sixth day of April and on the sixth day of October, and anticipate with deep concern and profound anxiety the utterances made from these pulpits upon these occasions. I say it is the Spirit of God moving upon them, and it is moving upon you.

Brethren and sisters, I bear my testimony to you. I understand a part of this doctrine, and as I understand it, I believe that it is true: I may say I know that it is true. I am not ashamed of it, because I know it to be the power of God unto salvation.

May God grant that we may be faithful and true to this cause, that we may not be unworthy of it, and that our Father in heaven may never have cause to be ashamed of us, either individually or collectively.

is the prayer of your humble servant, in the name of Jesus Christ. Amen.

Prof. William C. Clive rendered a violin solo, "Berceuse."

ELDER GERMAN E. ELLSWORTH

(President of Northern States Mission.)

My brethren and sisters, in listening to the testimony of President Joseph F. Smith at the beginning of our conference, I was impressed with the strength of the same; and my mind went back over his life. I thought of how the Lord had prepared him to do the work that he has done during his life-time, and the labors that he is now doing and how he had been prepared to bear the powerful testimony that he gave to the Latter-day Saints concerning Christ, and the gospel that has been established in the earth.

I was reminded of Joseph who was sold into Egypt as a boy, how he was isolated from his parents, and how he grew up in a foreign land, and yet God prepared him to save His people. Following my thought of Joseph who was sold into Egypt, I remembered the lonely life of John the Baptist, and how God prepared him for his life work. Our Heavenly Father gave his mother a witness of the mission that he would perform in the earth, and no doubt, as other mothers teach their sons, this mother taught her son the mission that he would have to perform.

Following John the Baptist, I remembered the life of Christ and the fore-knowledge of his mother. Early in life Jesus declared to His mother, and to the world, that He "must be about His Father's business." While we have little knowl-

edge of His life after that until He began His great ministry in the earth, there is no doubt that on many occasions He had revealed to Him, in harmony with His mother's teachings, that He was indeed the Son of God, which prepared Him to know what He was about when He went to John the Baptist and asked for baptism, and to know the mission that He had to perform in the earth. Being thus early prepared, He was strengthened for the great labors devolving upon Him in doing His Father's will.

As in days of old, our Father took Joseph Smith, as a boy and prepared him for his life's mission. I have often told the people what a wonderful thing it was for Joseph Smith to believe in the things he taught to the world. How wonderful it would be to the young men in the world if they believed, as Joseph Smith did, that the heavens had been opened and that God had spoken to them. Instead of spending their lives from fourteen to eighteen in foolish play, it would settle them in their life's mission. The Prophet Joseph Smith was so settled when, from the age of fourteen to eighteen the weight of his mission rested upon him, and he prayed, "O, Father, I can stand this no longer." In answer to that prayer, an angel came with additional light, with more evidence concerning the great work he was to perform. Although every additional thing that our Father imparted to him increased the responsibility, he was prepared for his life's labor.

It has given me a great deal of joy, to visit the noted places in Church history. When I visited the home of the Prophet Joseph Smith and took into account that he was a

humble boy, who had never prayed in public in his life, I felt that I could sympathize with him, as he went seeking a secluded place where he could talk to his Father alone. In listening to many ministers at a revival he was convinced in his heart that some of the churches were wrong, and desired in his soul to know which one was right. He sought a place that he might ask his Father in heaven concerning these things. Leaving the house, he crossed the road and passed through the barn down to the little meadow and across the creek into the wood, three hundred yards from the house. In the seclusion of that grove he knelt down and supplicated his God to know which of all the churches was right. Answering the humble petition, our Father in heaven manifested Himself unto him, together with His Son, Jesus Christ, and thus the last dispensation of the gospel was ushered in. I have wished that hundreds of the young men in Zion at the early age of fourteen years, could have some such experience come into their lives to settle them in their mission in the earth. It has been my privilege to labor with a thousand young men in the Northern States Mission. They are good, clean, honest boys, but they have not in their lives a conviction so settled and a purpose so fixed as had the Prophet Joseph Smith. If they had half the faith that Joseph Smith possessed at fourteen years of age, they would be greater and more powerful missionaries than they are today. Yet, after they have been there a while, and undergone a few trials and some persecutions, be turned away without a bed and hungry, they find that God is their only friend, and a portion of

the spirit that filled the Prophet Joseph Smith comes upon these elders. Before two years are over, they, too, are powerful in their ministrations under the influence of the Spirit of God, in their declaration to the world that our Father has established His Church and kingdom in the earth.

The Prophet Joseph Smith, as a boy of fourteen, knew beyond question or doubt that God lives, and that Jesus Christ was the Son of God, for the Father made it known unto him in his youth and it continued with him all the days of his life.

We often hear that God established this latter-day work through the *boy*-Prophet Joseph Smith. He was a boy in years, but not a boy in experience. Our Father in heaven took Joseph Smith as a boy and gave him the greatest lesson that has been given to man since Jesus Christ was upon the earth. It so impressed his life, and weighed so much upon his mind, that he declared, "I can stand the power and influence of this lesson no longer." Continuing his education God sent angels to him, and year by year schooled him until he was about twenty-four years of age. He then brought him out of that school a post-graduate, as it were, in the knowledge of God and the things of God. He had little knowledge concerning the affairs of men in the earth, and in order to fill the great mission to which he had been called he had to follow the commands of God.

So Joseph Smith, taught of God, prepared of our Father, learned of Him, established this work, no longer a boy but a man, and a Prophet in his knowledge of the things of God.

As before remarked, I have often wished that our sons and daughters, the young men and young women of Zion could have a similar impress in their lives, so that, instead of wasting much of their time in frivolity, they could feel a portion of the responsibility that Joseph Smith felt. We have a mission in the earth and ought to be well prepared to deliver to men this message that our Father has committed unto us. It is our mission to preach Christ and Him crucified. It is our mission to proclaim to the world that the heavens have been opened and the gospel message delivered anew to mankind for their salvation.

I rejoice, my brethren and sisters, in the life of Joseph Smith and how God prepared him for his great mission in the world. He prepared in a similar manner Joseph of old, He prepared John the Baptist, He gave to His only begotten Son the knowledge of who He was, and reared Him under that influence to be the Redeemer of the world. He prepared Joseph Smith also, to perform a great mission in these last days, prepared him as an instrument to establish the Church and kingdom of our Father. As Latter-day Saints we rejoice in the great truths that God has given to us through the humble boy Joseph Smith. We feel that they have come from our Father. In mingling together in general conference we build up our faith in God and go home congratulating each other that we are members of the Church of Jesus Christ of Latter-day Saints.

True, my brethren and sisters, we are called upon, as other peoples have been, to make sacrifice for this great work. We call it a sacrifice,

but I wonder if any of us begrudge the labors we have done, if any of us would recall the time and means we have expended in declaring to the world this message of glad tidings. I would not. I feel that I have been paid many times over for the time and all the means that I have expended in preaching to the world this glorious message. I love the world and the men and women in it who love truth and righteousness. There are thousands of them, and when their eyes are opened and they understand, as we understand, they will be just as eager as we to do the will of the Father. Sometimes I wonder if they, with their education and learning, should embrace the gospel of the Lord Jesus Christ, if the young men of Zion would not lose their place, while those now outside become teachers of the people of Zion. I sometimes feel that the young men and young women of Zion have too easy a life. Mother and father have killed the snakes, grubbed the brush, dug the ditches, and now we are basking in the sunshine, and enjoying the luxuries that they have prepared for us, instead of bumping against the hard things of the world and preparing ourselves for our life's mission, as they prepared themselves.

Joseph who was sold into Egypt felt his isolation and loneliness, no doubt John the Baptist felt his isolation; and the Savior of the world, as he stood among those wise men, at twelve years of age, felt how lonely He was. I am sure after He had His great temptation and the angels of our Father came and administered to Him, He felt comforted in His great loneliness. I am sure the Prophet Joseph Smith felt greatly relieved when he took

the three witnesses into the woods and there had the privilege of sharing with them the great burden that he had been carrying alone. Again, in the manifestations in Kirtland Temple, I am sure his heart rejoiced when he was able to share a portion of the burden that had been resting upon him for years. Lincoln, and Washington, and other great men in this world have felt the responsibility of their life's mission, and at times experienced loneliness, but it prepared them to do the great work they each have done in life.

Now, I am reminded of our present President of the Church, how, as a boy, he crossed these plains with a widowed mother; how, as a boy, he was under the benign influence of that saddened though strong hearted mother, a mother who assumed in full the responsibility she owed to her children. As a boy he must have felt sometimes that all things were against him; yet he cheerfully responded when sent to the Sandwich Islands on a mission at the tender age of fifteen, to declare the truths that had left him without a father's care. I feel sure that the hard experiences he had in early life helped to mould his character, therefore it is no wonder he speaks to us today in power and declares, with a testimony that goes to the heart of every man and woman honest in soul, that God lives and that Jesus is the Christ.

As I have said, my brethren and sisters, our Father has prepared men in their youth, throughout all the world, to do the great work they accomplished in after years. Take Samuel the Prophet, King David, and hundreds of others that our Father has used; He has prepared them early in life, and told

them what their mission would be. Now, the young men and young women of the Latter-day Saints, through the teaching of their mothers and fathers, ought to know what their life's mission is, and prepare in seriousness, early in life to carry to the world the great message, that God lives, that Jesus is the Christ, and that His gospel has been established in the last days for the salvation of the children of men. If we, as His chosen people in this day, as His favored people, with this glorious testimony, do not do the work that rests upon us, our Father will raise up sons and daughters who will do it in an acceptable manner before Him!

I believe the Latter-day Saints, as a whole, realize their great mission, and are preparing themselves and their children to do this work; but, although the missionaries that come to us in the Northern States are good young men, I find that many of them have had life too easy, they have not felt responsibility enough at home. Few of them have preached much, if any at home. Few of them have done enough in family worship in their homes. I think that we should add a little more responsibility to our sons and daughters, and give them just a little more practical religion in the tender years of their life. We ought to put our arms around them and impress upon them like Mary did upon her son, His life's mission; like Elizabeth impressed upon her son, the mission he was to perform, and like the mother of the Prophet Joseph F. Smith impressed upon her son what his life's mission was. He has been schooled with the prophets from tender boyhood, and no wonder his testimony thrills the Latter-day Saints. We

ought to heed his counsel, and walk uprightly as he does. We ought to follow the commandments the Lord gives through him, and bless God for his example, his character, and his testimony to us that God lives and that Jesus is the Christ.

May our Father help us, and prepare us for the great mission to declare to the world, that God our Father lives, that Jesus Christ is His Son, and that He has established His work in the earth, is my prayer in the name of Jesus Christ. Amen.

Elder Melvin J. Ballard sang the favorite missionary hymn, "I will go where you want me to go."

ELDER JOHN L. HERRICK.

(President of Western States Mission.)

"For God so loved the world that He gave His only begotten Son that they who believe on Him might not perish, but have everlasting life."

One of the testimonies that I have gained in the church is that we are prepared to sacrifice all ties for the good of God's work. When God gave His only begotten Son it seems that He has demanded, not only since that time but in all ages and dispensations when the gospel has been upon the earth, that those who love Him must be ready to die as He has done, if necessary—sacrifice that which is near and dear to them. In olden times, you will recall, Abraham was called upon to offer up his son. In that time it seemed some outward sacrifice was demanded. People had to burn sacrifice, they had to burn beasts and fowls. But in the meridian of time, when the Savior came and when He re-

deemed mankind by giving His life, the divine command for that kind of sacrifice was fulfilled, they were no longer demanded. However, the kind of sacrifice that we have to give is none the less important.

When the Savior came and the rich man asked him what he should do that he might inherit eternal life, he was told some of the commandments that had been given before. But he said, "All these have I kept from my youth up." Then Jesus said to him, "Sell that thou hast and give to the poor and come and follow me." That was the sacrifice demanded of him, but he could not make that sacrifice, he could not live that life. That was the principle that was taught during the time the Savior was upon the earth, and when He dispensed blessings that have come to us—to every one that came within His radius.

In this day, when the Prophet Joseph Smith was made the instrument to bring forth this latter-day work, he began to make sacrifice from the moment that the vision was opened up to him, and in every move he made and everything he did, not only in his life but in the lives of his people sacrifice was demanded. You may recall that in the year 1835, when Zion's Camp was called together, after they had been out into the West, those men who had been called forth to give their lives, if need be, for this work, they were assembled for the great purpose of choosing the twelve apostles in the church, the first twelve apostles and also the first seventy, upon whom devolved the responsibility of spreading the gospel to the world. And when they were met together, the Prophet said to them, "Some of you are angry with me because I would not

let you fight when you wanted to. God did not want us to fight, but He wanted us to live our lives as He had directed. It is His will that those who are chosen to be the first twelve apostles to the world and the first quorum of seventy should be chosen from Zion's Camp, from among the men who had been ready to give sacrifice, even such as Abraham of old." That is how these men were chosen — by revelation; they had to be men of that character, men who were ready, not only to give their own lives but the lives of those who were near and dear to them. A man's own life is not dear to him sometimes, if it comes to a question of those he loves. My life would not be much to me, if I could give it for one of my children. When men have been ready to sacrifice all that they had in the world, that is the kind of men God has required since the beginning to take charge of His work. And so men have gone forth, leaving their wives and their families, even in destitute circumstances. What for? To go and preach the gospel to those who were in darkness. So today, my brethren and sisters, you parents who are here today, you young men who have been in the mission field and you who are candidates to go, we have it in our hearts to do the same bidding, to go and do Christ's service, to preach His word, to do His will and follow the direction of those who are placed over us in this church. We cannot know, we cannot appreciate, the blessings that shall come to us, unless we taste some of the bitterness of life. We cannot know how to appreciate the sweet unless the bitter comes into our lives. So it is with us in everything we do.

The lines of a poet come to my mind, which exemplify the position of the Latter-day Saints. We have to suffer in order to be blessed, and when we realize this one thing, it is a wonderful consolation for us in our lives.

"All wondering and eager-eyed,
Within her portico,
I made my plea of Hostess Life,
One morning long ago.
'Pray, show me this great house of
thine,
Nor close a single door,

For many rooms and curious things
And treasures great and small,
Within this spacious mansion lie,
And I would see them all.'
Then Hostess Life turned silently
Her searching gaze on me,
And with no word she reached her
hand,
And offered up the key.

It opened first the Door of Hope,
And long I lingered there,
Until I spied the Room of Dreams,
Just higher by a stair,
And then a door, whereon the word
'Happiness' was writ,
But when I tried the little key,
I could not make it fit.

It unlocked the door of 'Pleasure's
Room,'
Where ev'rything seemed so bright,
But after I had stayed a while,
It somehow lost its light;
And wandering down the little hall,
I came upon a room
Marked 'Duty,' and entered it
To find myself in gloom.

Along its shadowy walls I groined
My weary way about,
And found that from dull Duty's Room
The door of toil led out.
It led out into another room,
Whereon a crimson stain,
Marked sullenly against the dark,
The words, 'The Room of Pain.'

But oh! the light, the light, the light!
That spilled down from above!
And upward wound the stairs of Faith,
Right to the Tower of Love.

And when I came forth from that place,

I tried the little key,
And lo! the Door of Happiness
Swung open wide and free."

And so with you, my friends, you who are ready to sacrifice and send your sons and daughters into the world to preach the gospel you may rest assured, my brethren and sisters, that when the time of reckoning shall come that the Lord shall count you among His worthy children. He shall account your sons and daughters blessed and when you shall leave this earth, and shall join together with each other in the family circle, God shall call you blessed, because you have seen fit to worship Him in spirit and in truth while you have been upon the earth.

My testimony to you is that this work is true, that God's directing hand is over it, that Joseph Smith was a Prophet of God and that everything that has been done since the inception of this work has been guided and directed by a supreme hand, a hand that shall continue to guide and direct this work so long as the world shall last. May God bless us all I ask it in the name of Jesus. Amen.

The congregation sang the hymn:

We thank Thee, O God, for a Prophet,
To guide us in these latter days;
We thank Thee for sending the Gospel
To lighten our minds with its rays.

Benediction was pronounced by Elder F. R. Lyman.

CLOSING SESSION.

In the Tabernacle, at 2 p. m.

President Joseph F. Smith called the meeting to order.

The choir sang the anthem, "Gospel Restoration."

Prayer was offered by Elder F. S. Bramwell.

The choir sang the anthem, "Awake my soul;" the duet was rendered by John and Margaret Summerhays.

AUTHORITIES SUSTAINED.

Elder Heber J. Grant presented the General Authorities of the Church, to be voted upon by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as First Counselor in the First Presidency.

John Henry Smith, as Second Counselor in the First Presidency.

Francis M. Lyman, as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, Charles W. Penrose, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins and Joseph F. Smith, Jr.

John Smith, as Presiding Patriarch of the Church.

The Counselors in the First Presidency and the Twelve Apostles and the Presiding Patriarch, as Prophets, Seers and Revelators.

First Seven Presidents of Seventies; Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart and Levi Edgar Young.

Charles W. Nibley, as Presiding Bishop, with Orrin P. Miller and

David A. Smith as his first and second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, Brigham H. Roberts and Joseph F. Smith, Jr., Assistant Historians.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, Charles W. Penrose, Horace H. Cummings, Orson F. Whitney, and Francis M. Lyman.

Arthur Winter, Secretary and Treasurer to the General Church Board of Education.

Horace H. Cummings, General Superintendent of Church Schools.

Board of Examiners for Church Schools: Horace H. Cummings, Chairman; George H. Brimhall, James H. Linford and Willard Young.

Auditing Committee: William W. Riter, August W. Carlson, Henry H. Rolapp, John C. Cutler, and Heber Scowcroft.

Tabernacle Choir: Evan Stephens, Conductor; Horace S. Ensign, Assistant Conductor; John J. McClellan, Organist; Edward P. Kimball and Tracy Y. Cannon, Assistant Organists; George C. Smith, Secretary and Treasurer; Noel S. Pratt, Librarian; and all the Members.

General Board of Relief Society: Emmeline B. Wells, President; Clarissa S. Williams, First Counselor; Julina L. Smith, Second Counselor.

Deseret Sunday Schools Union

Board: President Joseph F. Smith, Superintendent; David O. McKay, First Assistant Superintendent; Stephen L. Richards, Second Assistant Superintendent; George D. Pyper, Secretary; John F. Bennett, Treasurer.

General Board Young Men's Mutual Improvement Association: President Joseph F. Smith, Superintendent; Heber J. Grant, Assistant Superintendent; Brigham H. Roberts, Assistant Superintendent; Moroni Snow, Secretary.

General Board Young Ladies' Mutual Improvement Association: Martha H. Tingey, President; Ruth M. Fox, First Counselor; Mae T. Nystrom, Second Counselor; Joan M. Campbell, Secretary; Alice K. Smith, Treasurer; Maria Y. Dougall, Honorary Member.

General Board of Primary Association: Louie B. Felt, President; May Anderson, First Counselor; Clara W. Beebe, Second Counselor; Olive D. Christensen, Secretary; Vera I. Felt, Recording Secretary; Ida B. Smith, Librarian; Isabella S. Ross, Physical Director; Ann Nebeker, Assistant Physical Director; Emma R. Morris, Chorister.

General Board of Religion Classes: President Anthon H. Lund, Superintendent; Rudger Clawson, First Assistant Superintendent; Hyrum M. Smith, Second Assistant Superintendent; J. D. Cummings, Secretary.

Board of the Genealogical Society of Utah: Anthon H. Lund, President; Charles W. Penrose, Vice-President; Joseph F. Smith, Jr., Secretary and Treasurer; Joseph Christenson, Librarian; Anthony W. Ivins, D. M. McAllister, and Heber J. Grant.

Duncan M. McAllister, as Clerk of the Conference.

Each and all of those named were duly sustained in the positions designated, by unanimous vote of the Conference.

The choir sang the anthem, "Grant us Peace, O God;" the duet was sung by Charles Kent and Sarah Wood.

ELDER HEBER J. GRANT.

Positive character of testimony declared by Latter-day Saints.—A Christian minister's scathing arraignment of modern churches.—Divinity of Mormonism evidenced by Saints possessing Holy Ghost.—Spiritual gifts manifest in true Church today as in olden times.

I earnestly desire that I may have the sympathy, the faith, and the prayers of this vast multitude of Latter-day Saints to assist me in speaking to you, this afternoon.

I have had very many reflections, during this conference, while listening to the remarks which have been made. From the opening address of our President to the last speech I have thoroughly enjoyed all that has been said, and it meets with my hearty endorsement. I rejoice that I am a member of the Church of Jesus Christ of Latter-day Saints. I appreciate this privilege, far beyond any ability with which I am possessed to express my feelings. To know that I am associated with the truth, to know that this gospel that you and I have espoused is in very deed the plan of life and salvation; this gives to me a peace, a satisfaction, and a joy beyond expression. I have not the ability to express the joy and the deep gratitude to my heavenly Father that fills my heart, for the knowledge that He has given to me of the divinity

of the work in which we are engaged.

I was particularly impressed with the remarks made here today by Brother Hyrum M. Smith, and by those of Brother B. H. Roberts. If the glorious principles enunciated by the Prophet Joseph Smith are, in very deed, true, it does seem to me that every individual who has received a knowledge of them, should make up his mind that by and with the help of the Lord he will, in very deed, seek first the kingdom, so that all of the necessary things of life will be added unto him.

Realizing that I would, undoubtedly, be asked to speak here this afternoon, I was thinking, while coming from my home, on what theme I might be able to interest the people. I remembered reading from the Brief History of the Church, by Edward H. Anderson, a footnote, some years ago, when I delivered a sermon in San Francisco, while there with the choir. I stopped at the Bureau of Information and got the history, so that I could read it to you here. It is said that Roger Williams refused to continue as pastor over the largest Baptist church in this country, because there was—I now quote his language—"no regularly constituted church on earth. nor any person authorized to administer any church ordinance; nor can there be until new apostles are sent by the Great Head of the Church, for whose coming I am seeking." (From "Picturesque America," p. 502.) Joseph Smith, a youth, while reading in the book of James, was impressed with these words: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith.

nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." He went out in the woods, and prayed to God for light and wisdom, and he declares that an evil power seized him while he was praying. When it seemed that he was about to be overcome, God, our heavenly Father, and our Lord and Master, Jesus Christ, appeared before him. He remembered the object of his prayer was to inquire which of all the various Christian denominations of the day was in very deed the Church of Christ, and which he should join. The Father pointing to the Son, said: "This is my beloved Son; hear Him." Joseph Smith quotes the words of the Savior as follows, referring to the various Christian denominations: "They draw near me with their lips but their hearts are far from me. They teach for doctrine the commandments of men, having a form of godliness, but denying the power thereof."

Now, the Latter-day Saints do not have a form of godliness denying the power thereof, but they have in very deed the gospel of Jesus Christ, with all the power, with all the gifts, graces, and authority that were manifest in the day when the gospel was upon the earth, when Jesus Christ committed it to His apostles. I rejoice in having the truth; I rejoice in having a gospel that inspires all those who go forth to proclaim it, with a love for their fellows, and with a determination to carry the message of life and salvation to the honest in heart, notwithstanding all the opposition that may be brought against them. Ninety years have passed since Joseph Smith, a youth, announced that the Savior had told him all of the

religions of the day were in error, that they had gone astray, that they were teaching the doctrines of men, that their churches were man-made institutions. Recently a divine, speaking up in Montana, bears evidence of the truth of what this youth said, almost a century ago. I read from the report of his address:

For a long time the following questions have been uppermost in my mind:

Is the church anything but a mere social organization? Is the Christianity of today the true doctrine of the Christ of the Bible? Has the so-called Christianity of today anything in it that ought to attract more than any other creed that is supposed to help humanity? Is not the church of today being boycotted and that justly? Are we not today concocting questionable schemes to operate our churches? Are the leaders in our churches truly pious and sincere? Is not the real object of the minister personal aggrandizement?—[The Lord and Master, ninety years ago, said they were divining for hire.]

I know that such interrogations will not be very savory to many people, but knowing something concerning the church from top to bottom, and as I fear God, and would rather be true than be esteemed, I fearlessly propound them.

The Christian community of the present is loud in its claims of vast conquest and remarkable victories. We are invited to see its acquired wealth, its tremendous expansion and to hear the clang of its enormous and intricate machinery. But with all of this I maintain that the Christianity of the present is face to face with a lamentable loss. The Christianity of today has acquired much, but in its getting it has lost its own soul, it has lost the Holy Ghost. No true man will dare refute this argument, for go where you may in Christendom today you will find that our religion is void of the supernatural element which the Bible claims it must have in order to exist.

There are periods in the Christian era we look back upon with wonder and admiration. In those days men

were convicted of sin and a judgment to come. Then the more than human element was visible in our creed. Holy men had heavenly visions. Sickness was cured by spiritual power. The dead were raised. Holy men spoke with other tongues as the Spirit gave them utterance. Prison doors were opened and Ananias and Sapphira fell lifeless at the apostles' feet for playing with this power. Is the spiritual element that so characterized those days an ancient relic of something worn out like a garment? The commission to the early Christian teachers was that they must be imbued with power from on high and then go and baptize all nations in the name of the Holy Ghost, and that power was always manifested when they performed the deed.

The Christian religion of the present is merely a social code and has nothing in it whereby it could claim a divine origin. It is truly pitiable to behold the church religion of today trying to save this sinful world.

We have lost our magnet. The Christ who said He would draw all men to Him if He were lifted up is disobeyed and ignored in the multiplicity of our present church life. Since we have presented many substitutes to the world for genuine spiritual power, but they are of no more value in the saving of the sinner than an artificial heart would be in pumping blood through the arteries. We are like men trying to run an engine without steam.

The church of today is the church of man, not the church of God. I predict its crashing to pieces like a ship on the rocks before a heavy sea, in the near-by years, unless there is a mighty turning to God in our ranks.

We have a great, educated, school-made ministry, but an unconverted ministry. We have a great host on our church rolls, but they are, with but few exceptions, an unconverted host.

It is time for churchdom to do some housecleaning and remodeling. Now, while I have fearlessly declared that our present Christianity is but a shadow of its real self, still I must truthfully say that when the church is compared with other social organizations, it is far in advance of the greater number of them in a moral sense. I am willing to grant the church first

place on the social and moral calendar, but I do not believe that the church of today is the true church of Christ, because it is shorn of the Holy Ghost.

It is time we read the second and third chapters of Revelation and apply it to ourselves. We stand to preach the marvelous gospel of the great Christ, but are conspicuous for our weakness. God help us to find the upper room and acquire the tongue of fire.

How I do thank God that the tongue of fire is acquired by the humble elders who go forth to proclaim this gospel and that they are able, even as were the fishermen called by the Savior to follow Him and proclaim the gospel, to warm the hearts of the people and convict them of sin and cause them to repent. The Holy Ghost, the power of God, is with all those that go forth to deliver this message, in every land and in every clime. The authority of God has been restored to the earth. We have it. God is with us. The Holy Ghost is with us. God bless all who labor for the spread of truth at home or abroad. We have the Spirit which they acknowledge that they lack. Roger Williams says there was no authorized church on earth. This Montana minister confirms his statement, and says that the Christianity of today is the Christianity of men; he thus bears witness that the youth Joseph Smith, told the truth when he quoted the words of the Savior that none of the churches had the true gospel. I call to mind attending a conference at Bradford, England, of two hundred and fifty odd elders, many of them young men, without experience, some of whom had never stood upon their feet in their lives to proclaim the gospel, until they reached the Liverpool office; and the Spirit of God was so

richly poured out upon the men who spoke there, that tears of gratitude ran down the cheeks of nearly every one present. I recall being present, recently, at a fast meeting in memorial cottage at the monument erected to the memory of Joseph Smith, the Prophet, when many tears of gratitude were shed as the elders, about forty of them, testified of the goodness of God and the knowledge which they possessed that this gospel that you and I have embraced is in very deed the gospel of Christ.

The Montana minister says: "There are periods in the Christian era we look back upon with wonder and admiration. In those days men were convicted of sin and a judgment to come." In these days men *are* convicted of sin and of a judgment to come, and they repent of those sins, and they reform their lives, as Brother Smith said here today. This gospel of Jesus Christ has lifted up many a man who was in the slough of despair, who was in sin and iniquity, and has made of him a godlike, godfearing, upright man, ready and willing to go forth and proclaim that God lives, that Jesus is the Christ, that Joseph Smith is a prophet of God, and that he knows it. I testify that spiritual manifestations are present in the gospel of Christ which we have embraced. Reverend Martin says that, in early times, "this more than human element was visible in our creed." The more than human element is visible in our creed today. "Holy men had heavenly visions." Men and women by the hundreds, yes by the thousands, have had visions regarding the divinity of this work, and every honest soul who has embraced it has had the testimony of the Holy Spirit. The Holy Ghost, which Rev-

erend Mr. Martin acknowledges that they do not have, is possessed by all the Latter-day Saints who are serving God. "Sickness was cured by spiritual power." I bear my witness to you that if a record had been made of all those who have been afflicted, those who have been given up to die, and who have been healed by the power of God, since the establishment of the Church of Christ in our day, it would make a book much larger than the New Testament. More miracles have been performed in the Church of Jesus Christ of Latter-day Saints than we have any account of in the days of the Savior and His apostles. Today, sickness is cured by spiritual power. In all humility, and with gratitude to God, my heavenly Father, I acknowledge freely and frankly that God saw fit to heal me, and I am a living monument of the healing power of Almighty God, which is in this Church of Christ.

"The dead were raised." The dead have been raised. My own brother was announced to be dead, but by the prayer of faith he lives and presides over one of the stakes of Zion. I know, as I know I live, that the healing power of Almighty God, that this man acknowledges is not in any of the churches, is in the Church of Christ of which you and I are members.

"Holy men spake with other tongues as the spirit gave them utterance." I testify that the gift of tongues is in this Church, that it has been enjoyed by men and women on very many occasions. I bear witness that there have been prophecies by the voice of tongues. I stand here in humility today and acknowledge that my wife, whose body now lies in the tomb, pronounced a blessing upon my head

by the spirit of tongues, all of which has been fulfilled. I testify, also, that the gift of tongues was manifested on one occasion, when I was a little child, playing on the floor in the home of the late William C. Staines, when Sister Whitney, Sister Eliza R. Snow, Sister Zina D. Young, my mother and others of those noble women were present, whose lives are a testimony to all the world, of the purity, and the uprightness, and the virtue that there is in the Church of Christ. They were holding a Relief Society meeting. There was some singing in tongues by Sister Whitney; there was given, by Sister Snow, through the gift of tongues, a blessing for all who were there. After the interpretation by Sister Young, and after Sister Snow had blest all the sisters, she turned and blest the boy playing on the floor, and Sister Young gave the interpretation. I did not understand it, but my mother made a record of it, and twenty years after it was given it was fulfilled. What was it? It was that the boy should grow to manhood, that he should become one of the leaders of the Church, and that God would bless him in proclaiming this gospel in foreign lands. I say that the gift of tongues is in the Church of Christ. I say that I am a living witness that a prediction made on my head by the gift of tongues was fulfilled twenty years after the prediction was made.

God lives; Jesus is the Christ; Joseph Smith is a prophet of the true and the living God; Mormonism, so-called, is in very deed the gospel of Christ. May the Lord help you and me to be faithful, to be true, to be upright, to be honest, to be virtuous, to keep His command-

ments is my prayer, and I ask it in the name of Jesus. Amen.

PATRIARCH JOHN SMITH.

A loving brother's faithful testimony.—
Faith and prayers of the Saints effective.

It is with peculiar feelings that I stand before you on this occasion. I have been very much pleased with all that has been said thus far in this conference. I had thought that, probably, I might be called to address you for a few moments, and I have tried to think of something to say, but that something did not come. I can bear testimony, however, that I know this is the work of God. I know that we are His people, that Joseph Smith is a Prophet of the living God, and that his successors in the presidency of the Church have been strictly in the line and discharge of their duty. They have all been servants of the living God. Their testimony has been borne to the people, and I bear testimony that what they have said and done is right and proper, and has been inspired by the true spirit of our Heavenly Father.

I was interested in listening to the remarks of my brother, in the opening session of the conference. If the people had known him as I have known him, from early youth, even from his birth, they would not say that he said one thing and meant another. I think there is no man living who knows him better than I do. While he was a child, I carried him on my back. I watched over him as a babe, and as he grew up to manhood I have known every feature of his life. I know of his sincerity and the truth

of what he has said. There are many things which I might say, if I could think of them here, and I trust that through your faith and prayers, my memory may have some strength, that I may say something.

I have been pleased with the testimonies that have been borne here. As Elder Grant has just now borne his testimony, and related some incidents in his life, so I may say that I also have a testimony in this regard. Many times I have been on crutches through accident. Twice I have been broken down physically, through over-exertion and exposure. For two or three years, I was down, as you might say, with rheumatism. At the dedication of the temple, the boys had to lift me in a buggy and take me there, and lift me out. Through the faith and prayers of the saints, and my friends, with, also, the help I could give myself, for I have always tried to live in that way and manner that seemed prudent, I am now on my feet again.

I know that there is a God in Israel. I know that He will hear and answer the prayers of the honest. I know that He has heard prayers in my behalf, and through these blessings I am here with you today. I trust that I may continue faithful and firm in the discharge of my duty. I ask the prayers and faith of the saints that I may so continue; that I may live long to fulfill the mission which Father has called me to perform, that I may be a blessing to the people. May God add His blessings and guide us all by His Spirit; may He fit and prepare us for the events of His providence, that when we have finished our course here, we may be worthy of the blessings which He has

promised us; this is my prayer, and I ask it, in the name of Jesus Christ. Amen.

PRESIDENT FRANCIS M. LYMAN.

Knowledge of God possessed by the Saints.—Individual effort to conform to God's laws.—God's Church and servants guided by inspiration.—Some persecute the Church ignorantly.—Remarkable development of the Church in future.—Blessings invoked upon the choir, the congregation, the Saints, this Government, and all nations.

I very greatly desire the assistance of the Spirit of the Lord, which has been so generously enjoyed by the brethren who have occupied the time. In my heart there has been the same feeling, the same faith and inspiration that the brethren have enjoyed; and while I speak to you I trust that you may discern that we are united, that we see alike, that we have the same spirit, the same faith, and are indeed the servants of the Lord. I have not only discovered this fact in connection with my brethren who are the chief elders of the Church, but I have discovered the same in the chief elders of the stakes of Zion, the presiding brethren, and they discover it in all the quorums and associations of the priesthood and of the people, as I have felt it in the councils of my brethren.

I am sure that this great multitude of people, including the overflow meetings, numbering possibly fifteen thousand souls, today, is an evidence that the Lord is pleased with His people as a whole. There may be individual instances and cases, as has always been, and no doubt will be to the end, of those who do not have the favor and ap-

proval of the Lord in their conduct ; but, quite generally, the overwhelming majority of the Latter-day Saints enjoy a rich measure of His Spirit. You will remember that the Lord made the statement during His ministry, as you will find in the seventh chapter of St. John, that the work is the Father's, and that if any man will do His will, he shall know of the doctrine, whether it is of God, or whether it is of man. I desire to make this impression upon the hearts of those who are before me today, that the secret of the success, and the measure of union enjoyed by the Latter-day Saints, is in consequence of their doing the will of the Father, and that all who have so done not alone know of the truth of the doctrines but they know the Father, they know the Son : and the Holy Ghost has borne record to the hearts of the Latter-day Saints, and has established a testimony within their souls in regard to our heavenly Father, in regard to His Son, and in regard to the Holy Ghost. Every individual member of the Church has that testimony, so far as he or she has done His will and kept His commandments. If there is anything lacking of strength and faith in their hearts, they may be weak in that testimony ; but the secret of the strength of this Church, with its less than a half million members, possibly, in the world, is due entirely to the faith of the people, the faith with which God has endowed them. The measure of that faith is just in proportion to their devotion and faithfulness ; and it grows stronger with the people.

There is permanent improvement and advancement among the Latter-day Saints, when you make allowance for our waywardness, our

transgressions, and sins, and the like. The Latter-day Saints are a magnificent people, gathered together from the nations of the earth, choice men and women of an independence of character, and of stamina and faith, who are willing to labor for the building up of the kingdom, willing to make all the sacrifices that are necessary, which they have done up to the present, and will do to the end. So far as we have failed and are faulty, we believe in the principle of repentance and reformation, individual repentance and individual reformation which is attending upon our lives. I confess that every member of the Church has a struggle in this fallen world. We have trials ; we live but just a little season, not very long, in this life, less than a hundred years, and we find that it occupies our attention and our best efforts in order to subdue our weaknesses and inclination to go astray ; but the Lord is merciful and patient with us. He has endowed us with a witness and the spirit that bears record of the Father and the Son, as the Holy Ghost bears record of the Father and the Son. We recognize the truth of that testimony ; so do we know the spirit ; we comprehend it, we feel it, and when we come together on occasions of this kind, in a multitude, as we are gathered today, there is a vibration in the heart of every member of this Church and a testimony in regard to the truth. We do know—we know individually ; the father does not have to know for the son, nor the son for the father, nor the mother for the daughter, but each individual soul is entitled to know the Father, and to have that witness, for the Father is revealed by the Holy Ghost. That spirit which bears rec-

ord of the Father and the Son, also bears record to us of His own divinity, bears record to us of the divine mission of the Prophet Joseph, as we have heard the testimonies here, so strong, and so beautifully given in this conference.

I have been overwhelmed with the inspiration of the Lord and the testimony of my brethren, and so have you. I know that this congregation, and all the people who have been here and have listened, have felt the overwhelming influence of the Spirit of God in their souls, and they have a testimony. If I were to ask the question here, how many there are who know that God lives, that Jesus is the Christ, and that we enjoy the Holy Ghost, the inspiration and revelations thereof to our souls, this congregation would raise their hands, as they have done today to sustain the authorities of the Church, unanimously, and there would be no opposing vote so far as Latter-day Saints are concerned. We have not reached perfection, but we hope to reach it. We are laboring for that end, to do the will of God, and to be perfect as He is perfect. That is the design and object of our living and being, and to perform our duties faithfully and well. We are under the guidance of the Lord. He has gathered the people and has established them. He has established this Church, and it will remain and abide here, its home is here. The Lord has brought us here, and has sustained us here. He has brought you as well as He has brought me; every individual member of this Church has been brought here by the Lord. His inspiration and Spirit have rested upon the people, and they have been gathered together.

God's servants have been inspired;

they have been guided by the inspiration of the Lord, and this Church has been directed by Him. He always has at our head, and will always have at our head, from this time henceforth, a man through whom He can speak. That man is faithful and true, he is reliable and trustworthy, and he is known. The people know him, the people understand and know the voice of the true shepherd. They are not mistaken; they are never mistaken, if they listen to the voice of the true shepherd; and we have the true shepherd. We have the man who represents God, whose words are as the words of the Lord, spoken for our guidance, for the guidance of the kingdom, for the establishment of the work of the Lord, for sending the gospel to the world, to open up His work throughout the earth. The Lord always has His servant, and He speaks through him; and we listen. When we listen, we are edified, we are instructed, we are then correct in the position that we take and the work that we perform either at home or abroad. I thank the Lord for this. This work does not belong to a few brethren; it does not belong to a few of the brethren who have presided over us. It never did belong to the Prophet Joseph and his brethren, nor those who have succeeded him. They have been the servants of the Lord; but the work is the Lord's; the kingdom is the Lord's; and the kingdom will be taken care of by the Lord, and He will preserve it, and He will not allow us to go very far astray, for we are surrounded by those who know and can understand the truth and comprehend the spirit. If we are inclined to go astray, we will soon be brought back. If we make mistakes, we will

be corrected. If we go wrong, if we transgress, we will be reproved, of course; and the Lord will regulate the kingdom, and He will use His servants in the various fields.

At home our stakes are increasing—sixty-one stakes, all represented, I believe, with possibly one exception, all represented in this great conference—sixty stakes of Zion, and representatives of very many of the missions of the United States. It is astonishing to note the inspiration and spirit that we find among this people. The people of the world are discovering the fact that they do not possess the Holy Ghost; they are discovering the fact that they have not revelation and inspiration from the Lord. There are many men—thinking men, men of ability, men of judgment and experience, and scientific men—they are discovering that they are without God in the world; that is, that He is not with them, that they have not a testimony. I have this to say of the ministers of the gospel throughout the earth, I accord to every minister, so far as I am acquainted with them, or know anything about them, the belief that they may be honest in their efforts and in the doctrines that they put forth, possibly with the very best light they have. But, they are blinded, conscientiously and honestly blinded, no doubt, as we have had experiences of that kind in the days of the Savior, as well as with men associated with this work in modern times. You remember it was referred to yesterday, by one of the brethren, that Saul of Tarsus, afterwards Paul the apostle, was a conscientious man, an honest man, but in the darkness of his mind, in his waywardness and lack of information, his lack of the spir-

it and understanding of the gospel, he delighted in the persecution of the saints, and he indulged therein. He encouraged the persecution of the saints until his eyes were opened and until he saw the light. That will be the case with us. There will be Pauls raised up among us; there will be men of just such experiences, and, no doubt, there have been already men with experiences of that kind, who have not known the truth, and have felt they were doing God service when they were trying to destroy the saints, working against us and working against the Prophet Joseph. Many of those people who have persecuted us from the inception of this work have been conscientious and honest, and thought they were doing God's service. Of course, there may have been others who knew better, men who were wilfully wicked; I do not care to say about that; but many have, in their ignorance, fought against the truth. There have been men with strong prejudices; they believed that we were deluded, and they are against us quite unanimously, because we have entertained the doctrine, the word of the Lord to the Prophet Joseph, that their creeds and doctrines were not pleasing but were really an abomination in the sight of the Lord.

Now, these were not the words of the Prophet; but they were the words of the Son of God to the Prophet. He did not know; he could not tell anything, in his early life, in regard to these matters, but the Lord manifested to him that His church and kingdom were not upon the earth. The Lord gave the keys of authority and power to the Prophet Joseph; He revealed the truth, the plan of life and salvation and the Prophet Joseph laid

the foundations of this work, as Jesus told him to do; for, as the Father said, "This is my beloved Son; hear Him," and he listened to Him. He heard the Savior's voice, He saw Him and knew Him; and the Savior impressed Himself upon him, as did the Father, and he stood up in the midst of the world to declare the truth. He stood almost alone. Occasionally a man came to the rescue and helped him, assisted him in the translation of the Book of Mormon and the like; but even after the establishment of the Church and its organization, it was difficult for him to find men to stand by him, to be truthful, to be true and faithful. It may be said he trod the winepress alone, as nearly alone as was the Son of God Himself, so far as that is concerned, for the Savior had about Him men that were trusted and more reliable than did the Prophet Joseph. True, there was a Judas with the apostles of the Lord Jesus; but there were quite a number of brethren who fell by the wayside, men upon whom you would have thought the Prophet could have leaned for support, Yet, he was faithful and true. The Lord was with him and sustained and preserved him until the foundations of this work were laid, and until men were prepared to take up the work and carry it along—Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, as well as the Prophet who is with us today. These men were developed under the inspiration of the Lord, and they have been surrounded by men that were trustworthy, honorable and reliable, men who have upheld their hands, and they have been successful. They will be successful to the end.

The Lord will take care of His

kingdom and sustain His work. He will send this gospel to all the world, and the world will receive the doctrines, eventually, and the Lord will inspire their hearts and prepare them to accept the truth. Great men will rise up and receive the truth that has been advocated and brought into the world through the inspiration of the Lord upon the Prophet Joseph Smith. Men do not now acknowledge or recognize from whence it came, but finally it will be known, and the Lord will manifest to them the truth. Strong men, great and powerful men will be found among the nations of the earth, who will sustain this work and come to its rescue. It will be magnified and enlarged and established among the children of men. It will never grow less. It has quite an appearance today among the Christian denominations of the earth, but it will be still more remarkable in the future. The Lord will magnify us, and strengthen us, and establish His kingdom upon the earth. That is my testimony, and I wanted to bear this testimony in connection with the testimonies that have been borne today and in the other sessions of our conference. From the opening address by President Smith, every man has borne testimony to the truth. These testimonies are reliable and they are in force in the earth among the children of men. We have had the doctrines of the gospel laid before us so splendidly and simply.

Now, I feel to bless this congregation, and I think I had better bless this choir, President Smith. Oh, I love this choir, these brethren and these sisters here, Brother Evan Stevens and his assistants, and the organist, Brother McClellan, and his assistants. God bless you, my

brethren and sisters, every soul, every girl and every boy, every wife and mother, father and brother; God bless this choir. There is no such choir anywhere else in the world, and there is no such congregation anywhere else in the world. We are just a little people, not half a million; that is all there are of us; yet, there is nothing to compare with this on the face of the earth. You can't find such a sight anywhere as I see here today. Thank the Lord for His blessings.

The Lord bless these brethren, the members of the Twelve, the chosen twelve, faithful and true. They will endure and be faithful and true to the end. May the Lord bless the seventies, the high-priests and presiding brethren in the stakes and in the quorums and councils of the priesthood, at home and abroad; and the sisters of all the associations and societies; God bless them. God bless these brethren and sisters here and in this gallery, all around here, all Latter-day Saints, faithful and true. We have our weaknesses, but these are fairly faithful; these are the choice brethren among us, choice people; and yet, when you go into the stakes of Zion, President Smith, we find them by thousands—thousands, just as good as these. God bless the Latter-day Saints everywhere, and may He pour out His spirit upon them. God bless our friends and neighbors who live with us, who come in here and are helping us in the development of this great state and country. God bless them, and God bless the people of this nation that has preserved us and given us protection and allowed us such glorious privileges.

It is wonderful that we have been allowed to establish the Church of

Jesus Christ in the earth; it is wonderful; and this nation will be blest of the Lord, and the people thereof will be blest, for their generosity and goodness. Men in high places, as the president, and others that are legislators for the nation and are executors for the nation, and the judges and all will be brought to favor Zion, and God will bless them and preserve them, and preserve this nation. He will preserve this nation, and other nations that have given us recruits for we have come from all the nations of the earth, nearly all, everywhere; and we will yet come from Russia, and other parts of the world, and from South America and other parts that have not yet been proselyted. The Lord will move the obstacles, and He will send His gospel; He will preach the gospel Himself by His Spirit and power among the children of the earth. May we live and be worthy of the trust confided in us.

Brethren, be humble and faithful, and do not forget the Lord, and do not forget your prayers, and remember the prayers that are acceptable to the Lord. The prayers of faith will save us. The prayer of faith and the prayer that is the sincere intent of the heart will bring forth the blessings of the Lord. The reason we are not answered better than we are is because we are not as sincere, possibly, in our prayers, and our faith has not been mingled with our prayers as it should be. I pray that faith and the spirit of the Lord may abide richly in the hearts of the people, that the blessings of the Lord may be upon all the brethren, upon the Presiding Patriarch, the Presiding Bishopric, and the brethren who officiate among the people, and may He pour

out His blessings upon the heads of the saints everywhere.

God bless you, my brethren and sisters, and keep you in the faith, and help us all to be true. God bless President Smith, that he may be healed from the crown of his head to the soles of his feet. May He bless Brother George Albert Smith, and any others of our brethren who need the blessings of the Lord. May His Spirit and the healing power be upon them. May He bless the Presidency, President Lund and President John Henry; God bless these brethren, that they may dwell in the fellowship and favor of the Lord; and grant that we may always know the truth, as we know light from darkness, and heat from cold, I humbly pray, in the name of Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

CLOSING REMARKS.

Testimony of Church members equal to that of their leaders.—There are not and can not be dupes or slaves in the Church.—Our doctrines are truth and righteousness, demonstrated by the Holy Scriptures.—Enemies of Mormonism set up and fight “men of straw.”—Earnest invocation of blessings.

I shall not attempt to address you at much length. The most that I could do, this afternoon, would be to emphasize and endorse, without recourse, every word and sentence and sentiment that has been spoken or expressed during the sessions of this conference, from the first to the last. I believe, with all my soul, in the testimonies that have been borne; and what pleases me most of all is the fact that there are present here today hundreds of men and,

perhaps, thousands of them, and women too, in this vast congregation and others who have been in attendance at this conference, who can bear the same testimony that has been borne by the speakers who have addressed us during this conference. Some people in the world appear to have a great deal of sympathy for the poor, deluded, innocent, honest, deceived, down-trodden and misled Latter-day Saints, as they seem to regard them, and at the same time they have fierce judgment to pronounce upon their “wicked and designing leaders.” I wish to say to our friends, here, that there is no man nor set of men on earth today that can mislead this people very far out of the path of rectitude, righteousness and faith in the divine mission of the Prophet Joseph Smith. It can't be done. Why? Because they know the principles of the gospel, as well as their leaders do. They have borne testimony of this truth to the world, almost to a man.

We send out to the nations of the earth two thousand elders every other year, practically, and they go abroad to the various nations full of faith and the spirit of this gospel, full of the testimony of Jesus Christ, which is the spirit of prophecy. They go out with the spirit of the gospel in their souls, to bear testimony to the world, and they do bear that testimony to the world, and they come home ripened in the knowledge of the truth, confirmed in their convictions, established in a knowledge of the principles of the gospel of Jesus Christ, and no power beneath the Celestial kingdom can turn them from it, except they transgress the laws of righteousness themselves. Other men cannot turn them aside; other men cannot con-

found them. They know the truth for themselves; they have learned it in the school of experience, as well as by the gift and power of the Holy Ghost upon them. They know the truth, and the truth has made them free. There are no slaves, there are no dupes in this Church; there are no men nor women worthy to claim an honorable standing in the Church of Jesus Christ of Latter-day Saints, who are not free men and free women in the highest sense of the word. What will be the result? The result will be that we will teach the principles of the gospel that we have received, that we have learned to be true, to our children, and we will endeavor to have them taught to our children's children to the latest generation, that our children may grow up in the nurture and admonition of the Lord, in the knowledge and in the love of the truth as it is in Christ Jesus. We will teach our children to be pure in heart, to be honest and upright, to be virtuous and God-fearing. We will teach them to observe that greatest and most glorious moral law of the gospel of Jesus Christ, which if men obey it they cannot look upon adultery or upon any deadly sin with any degree of allowance. We will teach them that God rules, of right in the hearts of the children of men, in the Church of Jesus Christ of Latter-day Saints, and overrules in the nation of which we are a part, and in the nations of the earth. They are all subject to His power, and will bow beneath His rod when He shall determine to scourge the wicked, to punish the ungodly, and to judge those that hear the truth and will not receive it. God will judge the nations of the earth and the people of the world, and He will mete out

justice and judgment and righteousness unto them; we do not have to do that.

I thought it had long ago been determined that our enemies, those who are fighting against the gospel, against the Church of Jesus Christ of Latter-day Saints, had abandoned the thought that they could successfully contend with us on scriptural ground. With but very few exceptions, they have long ago abandoned that thought. The poor unfortunate gentleman who made his blunder, on this point as referred to by Brother Ivins, must have been raised somewhere in the backwoods, and had not yet awakened to the fact that his coworkers against the Church of Jesus Christ of Latter-day Saints had long ago abandoned the hope that they could prevail against "Mormonism" on scriptural ground. They can't do it. They can and do contend against the Bible and the New Testament; they can and many do deny Christ; they can and many do deny His resurrection from the dead and the glorious redemption that He has wrought for the world through obedience to His word and law; they may do all that, but they cannot successfully meet us on scriptural ground. Why? Because we believe in the scripture; we are established upon the scriptures of divine truth; we are built upon the foundations of apostles and prophets, Jesus Christ himself being the chief corner stone. They cannot uproot us nor overturn us by the scriptures; it can't be done.

Now, what means are they using and what means have they been using, for years, against the Church? Ridicule, contumely, falsehood, slander, misrepresentation! Men that fight against the

Church of Jesus Christ of Latter-day Saints build up "men of straw" and slaughter them. They advance ideas that do not belong to us, that we have never held, that we do not advocate, that are no part of our doctrine or religion at all. They conjure up these propositions in their own minds, and then proceed, with all the eloquence and fervor of their souls, to tear in pieces and destroy the images of their own minds. They do not fight Mormonism—they can't, without they fight God and the truth! The moment that men attempt to fight this Church they fight God, they fight the principles of His gospel and His truth; they fight faith in God, faith in Jesus Christ, faith in righteousness, faith in the resurrection of the Lord Jesus Christ, faith in every principle that exalts and uplifts and ameliorates the condition of man in the world. If they undertake to fight us they fight these principles, because we have espoused these principles. They are our principles, and they are not principles of error, of injustice, or unvirtue, or of ungodliness. We do not espouse any such doctrine as that, neither do we teach it, when we are in the faith and fellowship of the Lord.

I did not expect to talk so long. Why are you here today, my brethren and sisters? Why have you sat here and stood here, many of you, throughout the sessions of this conference? Because you know that the words that have been spoken to you, by your fellow servants and associates in the priesthood, have been words of truth and soberness, that is why you are here. That is why you came to this conference and remained here and kept the good, quiet order and paid the attention that you have. Who will

turn you away from the path of righteousness, from the testimony that you possess, from the knowledge that you have of the gospel of Jesus Christ, which is, indeed, the power of God unto salvation? Who can do it?

I endorse every word of blessing that has been pronounced by President Lyman, here, this afternoon. The Lord bless this people and all the people of the earth who desire righteousness and love truth. Especially, may the Lord bless these my brethren upon whom rests the responsibility of directing, guiding, and counseling the people over whom they are called to preside. May the spirit of presidency, of great wisdom, of fatherly kindness, of love unfeigned, and of charity brood over you, sink into your hearts, lead you to do good among the children of men, and to lift up your fellow servants and associates and the members of the Church among whom you labor, to the highest possible standard of virtue, honor, and righteousness. That is your mission, and you are qualified to do and fulfill the work required at your hands, if you will only seek the spirit of the gospel and abide in it and in the spirit of your calling.

The Lord bless the fathers and the mothers in Israel, and their sons and daughters. May He keep our sons from error, from wicked ways and from temptations that beset them in the wicked world in which we live. May the Lord preserve the virtue, honor, and purity of our daughters, that they may be pure as the angels in the presence of God, and worthy to bear sons and daughters who shall abide in the truth, and who shall bear off, to the last, the kingdom of God, triumphantly, throughout the world. The

Lord bless our fathers and mothers, our brothers and sisters. May He bless those who preside, those entrusted with responsibility in the Church, that they may magnify their calling, honor their Lord and Master, honor the Church of Jesus Christ of Latter-day Saints, for, as it has been said, if this is indeed the Church of Jesus Christ, then to be a member in it is greater than to be an emperor or a king. For in membership in the Church of Jesus Christ of Latter-day Saints we have assurance of deliverance from sin here, and we have the promise of eternal life now and evermore, and if we are faithful to our covenants, there is no power beneath the Celestial kingdom that can take from us the crown of glory that awaits those who are faithful before the Lord. God bless you, is my prayer, in the name of Jesus. Amen.

The choir sang the hymn, "God be with you till we meet again."

Benediction was pronounced by Chas. F. Middleton.

Conference adjourned for six months.

Prof. Evan Stephens conducted the singing of the choir and congregation at all the conference meetings in the Tabernacle, and Prof. John J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball and Tracy Y. Cannon.

The stenographic reports of the discourses were taken by Elders Franklin W. Otterstrom, Frederick E. Barker, and Fred G. Barker.

DUNCAN M. McALLISTER

Clerk of Conference.

81st Annual Conference

OF THE
Church of Jesus Christ
of Latter-day Saints



Held in the Tabernacle and Assembly Hall,
Salt Lake City, Utah, April 6, 7, 9, 1911,
with a full report of the discourses

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GENERAL CONFERENCE

OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

FIRST DAY.

The Eighty-First Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m. on Thursday, April 6, 1911, President Joseph F. Smith presiding.

AUTHORITIES PRESENT.

There were present of the First Presidency, Joseph F. Smith and Anthon H. Lund; of the Council of the Twelve Apostles, Francis M. Lyman, Heber J. Grant, Hyrum M. Smith, George Albert Smith, Charles W. Penrose, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins and Joseph F. Smith, Jr.; Presiding Patriarch John Smith; of the First Council of Seventies, Seymour B. Young, Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin and Charles H. Hart; of the Presiding Bishopric, Charles W. Nibley, Orrin P. Miller and David A. Smith. There were also a large number of Presidents of Stakes and Missions, with their Counselors, Bishops of Wards, Patriarchs, and numerous other prominent men and women repre-

senting various quorums and organizations of the Church.

President Joseph F. Smith called the assembly to order, and the conference services were commenced by the choir and congregation singing the hymn:

Come, come, ye Saints, no toil nor labor
fear,

But with joy wend your way;
Though hard to you this journey may
appear,

Grace shall be as your day.

Prayer was offered by Elder Lewis Anderson.

The choir and congregation sang the hymn:

Guide us, O Thou great Jehovah,

Lead us to the promised land,

We are weak; but Thou art able—

Hold us with Thy powerful hand.

Holy Spirit,

Feed us till the Savior comes.

PRESIDENT JOSEPH F. SMITH.

OPENING ADDRESS.

Active interest in God's work enjoined. —Zion enjoying the favor of the Almighty.—Leading men and women in the Church commended.—Remarkable facts shown by Church statistics of births, deaths, etc.—Demoralizing amusements and vulgar exhibitions

condemned.—Erroneous doctrines cannot deceive enlightened Saints.—Strong re-affirmation that plural marriages have ceased in the Church.—Legislation by Congress in regard to marriage and divorce approved.

I do not feel at this moment that I shall occupy very much time. I am suffering, to some extent with a cold. Of course it is always a bad cold, however light it may be; we never have good ones.

I am extremely thankful to my Father in heaven, on my own behalf, for the many blessings that have come to me personally since our meeting at the last conference, in October. Then I was suffering extremely with sciatic troubles, and felt that I had my portion of suffering at that time. I am thankful to say that I feel almost new again, so far as that affliction is concerned. But we never can tell how long we may be free from the ailments incident to human life; and while we mention the favors of the Lord and His blessings upon us, and rejoice exceedingly in the health, vigor and strength that we possess, we do not do so boastingly but always in remembrance of the fact that we are subject to the favor and mercy of God, every hour and every moment of our lives. For I feel that it is the duty of all Latter-day Saints, especially, and of course of all mankind, to acknowledge the hand of God in all things. Sometimes afflictions are permitted to come upon us for the purpose of a trial, perhaps, or for some other reason, in the wisdom of Providence, for our good. I believe that everything with which we have to do in the natural and proper affairs of life, will be overruled, by the providence of God, to the good of those who love Him, who strive to keep His com-

mandments, and who exercise wisdom and judgment according to the intelligence that they possess, in the care and protection of their own lives, the preservation of their health, and strength, and the maintenance of pure, moral character and manner of life.

I feel grateful for the beautiful morning which has dawned upon us at the opening of this eighty-first anniversary of the Church of Jesus Christ of Latter-day Saints. I feel grateful, too, for the presence of so many of the Latter-day Saints as are assembled, which is an indication to me, at least, and should be I think to all, that we do take that interest which we *should* feel in these assemblies, or conferences of the Church. There is not one of us but what should feel a lively personal interest in the upbuilding of Zion, and in the welfare of all her people. No man or woman holding a membership in the Church of Jesus Christ of Latter-day Saints should feel indifferent to the cause of Zion, but they should, one and all, feel a lively interest in the welfare of the work of the Lord, in which they are engaged. They should contribute whatever influence they can and whatever effort it is possible for them to contribute for the upbuilding of Zion and for the joy, peace, comfort, happiness, and well-being of all her inhabitants.

I think I can truthfully say that the Church of Jesus Christ of Latter-day Saints is in a prosperous condition in the world. I believe I can justly say that Zion is enjoying the favor and the blessing of Almighty God. I feel confident that those who are entrusted with the watchcare of the people in various organizations of the Church are faithful to their trusts and are

diligently exercising their influence and power for the good of the people over whom they are placed to preside. I can say this, so far as I have any personal knowledge, of every presidency of the stakes of Zion. I think I may, consistently and properly, say the same with reference to the bishops of the wards in Zion. These important officers of the Church, holding the keys of the priesthood, of authority and of presidency over the people in their various organizations are men of truth, men of soberness, men who are honest, faithful, prayerful, upright, and men who enjoy the Spirit of the Lord God, in their hearts and who are disposed to do right, and shun even the appearance of sin. I think I may say this in all sincerity and honesty before the Lord and before all the Latter-day Saints. If there are any who are negligent or unfaithful in the performance of their duties,—I mean of those who are occupying these prominent positions in the household of faith, it has not been brought to our attention, and we do not know of any, of whom it may not be said, they are good, faithful men, who are faithfully discharging their duty for the welfare of the people over whom they preside. This I believe may be said consistently with reference to all the regularly organized stakes and wards of Zion; and the same may be said truthfully, too, so far as we have any knowledge—and we think we are pretty well posted with reference to these things—in regard to our various missions. The men who have been appointed to preside over them are men of integrity, men of honor, men who are faithful in the discharge of their duties, men who have the love of God in their hearts and the love of the

people in their souls, men who are willing to sacrifice their time, their associations, dear to them, and many precious ties, that they may devote their time and energy and the gifts of the Lord, which are bestowed upon them, for the salvation of the children of men who are sitting in darkness and know not the truth.

I need not give out any expression with reference to the presidency of the Church. They are before the people. Their lives are an open book to all the Church, and their integrity and labors are known to those who are associated with them in the business and in the spiritual affairs of the Church. They are accessible to all who call upon them, with business pertaining to the building up of the Church or who desire aid with reference to spiritual matters, or the discharge of other duties that devolve upon them, they all know us, and we leave it to them to say, or to judge whether the presidency are in good standing before God, and in the Church, or not. We haven't anything more to say about it. I will bear my testimony, however, with reference to the Twelve Apostles. They are faithful men, willing to do whatever is required at their hands to the utmost of their strength and ability. This may also be said of all the general authorities of the Church. In their hearts we believe them all to be true and faithful to their covenants, true and faithful to the people and to the Lord who has commissioned them to labor for the salvation of the souls of men and for the building up of Zion.

I have had prepared just a few little statements which will indicate to you, I think, better perhaps than

I could tell you from memory, although they are familiar to me, the condition of the Church and of the labors and accomplishments thereof during the year that has only recently closed. I have an item here that there have been two new stakes organized in 1910, namely the Duchesne and the Carbon stakes of Zion. There have been organized fifteen new wards during the same period. There are now 62 organized stakes of Zion, and 696 wards, and 21 missions. All of these require the constant supervision and attention not only of the bishops and the presidents of stakes, and the high councils of these various organizations, but of the presidency of the Church, by whom communications are constantly received from all these presidents, or the most of them, and frequently many of them, and frequently from almost all these wards. The number of persons that have been baptized in the stakes of Zion and in the missions, during the year 1910, was 15,902.

The birth-rate of the Church of Jesus Christ of Latter-day Saints for the year 1910, was 38 per thousand, the highest birth-rate in the world, as far as available statistics show.

The death-rate of the Church, for the year 1910, was 9 per thousand, the lowest death-rate in the world, as far as we have been able to ascertain from published statistics.

There were 1,360 couples married in the temples in 1910, and there were 1,100 couples married, of Church members, by civil ceremony during the same year.

There was one divorce to each 5,000 Church members. The average divorce rate in the United States is one to each 1,100 souls. This shows that our divorce rate is

only about one-fifth of the average rate in our nation

There were 2,028 missionaries laboring in the various missions on December 31st, 1910.

There was expended by the Church, in maintaining missions and for fares of returning missionaries, during the year 1910, the sum of \$215,000.00. This amount does not include the very large sum, in the aggregate, furnished by the people to assist their sons and daughters, or husbands and fathers, while in the mission field.

Upwards of \$300,000.00 was paid by the Church during 1910 for maintaining our Church schools; and over \$200,000.00 was paid out in the Church to assist the poor, during the year 1910.

All expenses incurred on account of the general authorities of the Church, of operating expenses of the president's office, the historian's office, and the presiding bishop's office, were paid out of revenues derived from investments made by the trustee-in-trust, within past few years. This leaves the tithes of the Church to be used for the building of ward meeting houses and stake tabernacles, for maintenance of Church schools and temples, for missions abroad, and for the support of the poor.

On December 31st, 1910, it was reported that there were 444 high priests, 632 seventies, 2,200 elders who are not enrolled in any organized quorums of the priesthood.

We will not say anything about a long list of non-tithepayers, that we have recorded in the archives of the Church, of those holding membership in the Church. I do not care to make enumerations of this character, but I would like to say to the Latter-day Saints who are tithe-

payers, who honor this law, and who provide out of their means, voluntarily, the revenues necessary to carry on the work of the Church—in the maintenance of temples, in the missionary cause, in the conduct and maintenance of our schools, in assisting to build our meeting-houses and other adjuncts to our schools, such as gymnasiums, which have become, apparently, a very urgent necessity of late, and also places of amusement. For we must not only provide places of worship for the youth of Zion, as well as for their fathers and mothers, but we must also provide and find places for rational amusement for our children, in order that they may be kept under proper influences and away from the contaminating, degrading, and debasing practices too common in the world, with reference to and in connection with the amusements of the people. There is one thing that I desire to say—not that it will amount to anything, I suppose; but it will be a satisfaction to myself, at least, to speak what I feel to be the truth, and it is this: I regret most deeply the sentiments that are expressed by the people generally with reference to their choice of amusements. We have some interest in the old Salt Lake Theatre here, built by President Brigham Young, to afford a high class of amusement that would be intelligible and entertaining, interesting and instructive to those who desire such entertainment. It has been conducted along these lines for many years in as high class character of performances as it was possible, but when we get really high class performances in that theatre the benches are practically empty, while vaudeville theatres, where are exhibitions of nakedness, of ob-

scenity, of vulgarity, and everything else that does not tend to elevate the thought and mind of man, will be packed from the pit to the dome. When you have performances of a high class, that are intellectual, people do not largely patronize them; but when you bring in a class of performance that appeals to the vulgar, the sensual and evil propensities of men, the seats are full. I do not speak of this as existing merely here in Utah; I speak of it as a common thing throughout all the length and breadth of the land. It shows a degradation of sentiment, a lowering of the standards of intellectuality, of purity of thought, of nobility of desire for proper association, of the people generally. I regret this; I am sorry for it; and I wish to say to the Latter-day Saints that I hope they will distinguish themselves by avoiding the necessity of being classed with people who prefer the vulgar to the chaste, the obscene to the pure, the evil to the good, and the sensual to the intellectual. I hope that we will stand by our principles, abide by that which is good, elevating and ennobling in character, rather than fall in with the habits of the world, and patronize that which is beneath the dignity of pure-minded and intelligent people.

Again I wish to refer to those who voluntarily provide revenues for the Church of Jesus Christ of Latter-day Saints, for its legitimate purposes, as we have enumerated—for the maintenance of the poor, and of the temples, and of the schools, and missions, and of all other things necessary to the building up of Zion in the latter day. God bless you for your faithfulness to this law of the Lord, for it is a law of the Lord, and yet, like all the other

laws of the gospel of Jesus Christ, it is obeyed voluntarily by those who obey it, and those who do not obey it voluntarily choose to disobey it, and the consequences will rest with us all in accordance with our works and our faithfulness.

Today we are under the necessity of cutting down, within the limit to the various wards and stakes of Zion in building their meeting-houses. We cannot give them all the help they ask for because we haven't got it; but we have given and we are giving to the extent of the means within our control, to help build ward houses. As you have heard here of the many new wards that have been established, all of which have to build meeting-houses for the convenience of the people; and besides these there are hundreds of wards that have no suitable meetinghouses as yet. They are contemplating building them, and some of them are in the course of erection, and we are contributing what we can, as we have done heretofore, to help them complete their work. But the heft of the burden still rests upon the people of these wards and stakes, because we have not the means to help them as we would like. If these multitudes of non-payers of tithing would only honor the law of the Lord, and live up to their privileges, I believe we would soon have ample means to meet every necessity of the Church. If they would but do it! but will they or will they not? If they will not of course the consequences will rest with themselves. We are dealing with our faith and consciences, you are dealing, not with me, not with the presidency of the Church, but with the Lord. I am not dealing with men respecting my tithing,

my dealings are with the Lord; that is, with reference to my own conduct in the Church as a tithepayer, and with reference to my observance of the other laws and rules of the Church, if I fail to observe the laws of the Church, I am responsible to my God, and will have to answer to Him, by and by, for my neglect of duty, and I may have to answer to the Church for my fellowship. If I do my duty, according to my understanding of the requirements that the Lord has made of me, then I ought to have a conscience void of offense; I ought to have satisfaction in my soul, in the consciousness that I have simply done my duty as I understood it, and I will risk the consequences. With me it is a matter between me and the Lord; so it is with every one of us.

I am sorry I have to announce that Brother John Henry Smith was taken suddenly with an attack of lung trouble, which has laid him up, and which was, for a few moments, considered very serious; but he is improving and is better this morning. That accounts for his absence from the stand.

Now, the Lord bless you, my brethren and sisters. We have spoken of the general and of the local authorities of the Church, that are provided for in the revelations of the Lord to us, which have been organized in accordance with the pattern the Lord has given for the organization of His Church. It is my duty also to refer to the auxiliary organizations that have been devised for the benefit of the youth of Zion as well as for the benefit of all concerned. I believe that the officers of our Mutual Improvement associations, both the young men and the young women, are do-

ing their duty as faithfully as they know how. I believe that the officers and the board of directors of the Sunday School Union are doing their duty; and I can speak of them knowingly, for the reason that we meet with them, week by week, and they are punctual in attendance on their duties, always present, always willing to take upon them the parts or responsibilities that are assigned to them, to go and to come as they may be sent to minister to the youth of Zion, or assist with the Sunday School work throughout the stakes. I can say the same of our Primary Association. I believe that much good is resulting from the labors in that direction. I can say the same with reference to our Religion Class work; and I can say the same with reference to the first and most important auxiliary organization of the Church, that of the Relief Society. They have been doing the best they could; but now we have suggested a complete organization of that society, that is, the general authorities of that organization; and we trust that from this time forth, they will be able to begin with renewed energy, judgment and wisdom, the performance of the duties that devolve upon them, even those who are called to take the oversight of this great work in Zion, the Relief Society organization.

Now, if I have omitted to mention any organization that I should have mentioned, you may take it for granted that I believe, as far as I have any knowledge of them, that they are all doing their duty, according to the best understanding, and wisdom, and strength which they possess. So I will repeat, Zion is prospering. The Lord is blessing

His people. I believe that most of the Latter-day Saints are increasing in their faith. I believe, too, that the most of the Latter-day Saints are wise enough, that they have sufficient intelligence and a sufficient portion of the Spirit of the living God in their hearts, to decide between truth and error, between right and wrong, and between light and darkness; and I will say I believe they have sense enough to abide by the simple, pure, truthful principles of the gospel of Jesus Christ, in preference to all the vagaries of philosophers, or of scientists, or of anybody else. There is no science, nor philosophy that can supersede God Almighty's truth. The Lord has said, "My word is truth," and indeed it is; and I believe that the Latter-day Saints know enough about the word of God to know it is His word when they see it and shun whatever is not; and that they will abide by the word of God, for it is truth. As the Savior said, "If ye will abide in my word, then are ye my disciples, indeed; ye shall know the truth, and the truth shall make you free." I believe that the Latter-day Saints, and especially the leading men in Israel, have sufficient knowledge and understanding of the principles of the gospel that they know the truth, and they are made free by its possession—free from sin, free from error, free from darkness, from the traditions of men, from vain philosophy, and from the untried, unproven theories of scientists, that need demonstration beyond the possibility of a doubt. We have had science and philosophy through all the ages, and they have undergone change after change. Scarcely a century has passed but they have introduced new theories

of science and of philosophy that supersede the old traditions and the old faith and the old doctrines entertained by philosophers and scientists. These things may undergo continuous changes, but the word of God is always true, is always right. I want to say to you that the principles of the gospel are always true—the principle of faith in God, of repentance from sin, of baptism for the remission of sins by authority of God, and the laying on of hands for the gift of the Holy Ghost; these principles are always true and are always absolutely necessary for the salvation of the children of men, no matter who they are or where they are. These principles are always true, and you cannot get away from them. No other name, under heaven, is given, but that of Jesus Christ, by which you can be saved or exalted in the Kingdom of God. No man can enter into the kingdom of heaven except he be born again of the water and of the Spirit. These principles are indispensable, for God has declared them. Not only has He declared them, not only has Christ declared them by His own voice, but His disciples from generation to generation, in the olden time, but in these latter days, they have taken up the same testimony and declared these things to the world. They are true today as they were true then, and we must obey these things.

Another thing, we must obey the rules of the Church with reference to marriage, at least we ought to do so. We do not all do it. You will see by what I have stated that during the last year eleven hundred marriages of our people have been contracted or solemnized in a manner not provided for in the law of the Church, I refer to civil mar-

riages, so that we do not all do our duty yet with reference to that. And another thing, as we have announced in previous conferences—as it was announced by President Woodruff, as it was announced by President Snow, and as it was re-announced by me and my brethren, and confirmed by the Church of Jesus Christ of Latter-day Saints, plural marriages have ceased in the Church. There isn't a man today in this Church, or anywhere else, outside of it who has authority to solemnize a plural marriage—not one! There is no man or woman in the Church of Jesus Christ of Latter-day Saints who is authorized to contract a plural marriage. It is not permitted, and we have been endeavoring to the utmost of our ability to prevent men from being led by some designing person into an unfortunate condition that is forbidden by the conferences, and by the voice of the Church, a condition that has to some extent at least, brought reproach upon the people. I want to say that we have been doing all in our power to prevent it, or to stop it; and in order that we might do this, we have been seeking, to our utmost, to find the men who have been the agents and the cause of leading people into it. We find it very difficult to trace them up, but when we do find them, and can prove it upon them, we will deal with them as we have dealt with others that we have been able to find.

Now with reference to the threat that is made about us, from time to time, that in order to estop plural marriages among the Latter-day Saints, it is recommended to amend the Constitution of the United States, giving to the parental government the exclusive right to deal

with polygamy and prevent it. So far as I am concerned, I am just as ready, this moment, as any other man in the world to consent to Congress taking the measures necessary to bring about the amendment to the Constitution, and pass laws to regulate plural marriage. We want them, while they are at it, to regulate marriage and divorce as well. We will turn it all over to them, and we are just as ready for it to-day as any people on God's earth, no matter where you go. Now, in reference to this, I want to make this distinction, for it is a distinction with a difference, and that is this; I don't mean to interfere with men who had their wives before the Manifesto was issued by President Woodruff, men who entered into this covenant when it was the law of the Church, or who took wives under the authority of the presiding officers of the Church. We do not mean to interfere with them. To them I would say: take care of your wives. If you do not, you are not genuine men at all. Take care of your families; take care of your children, educate them, feed them, clothe them, house them, and do everything in your power to make of them men and women who will be an honor to our nation, to our state and to our Church. I mean future plural marriages must stop: that is what I have reference to, the marrying of more than one wife in the future in plural marriage. That is what we have undertaken to stop in conformity with the laws of the land; and we are doing our best. Now let the United States, authorize Congress to pass an amendment to the Constitution regulating marriage and divorce, throughout all the nation. I think it will be a great blessing to our

country. When we read of the vast number of divorces, and of the heartaches, and the sorrows that are occasioned by them, and by vanity, profligacy, lust, and corruption, throughout the world, we feel as if it would be a Godsend to the people to have some strong hand take hold of the matter and regulate it, so that there will not be so much of this evil as exists today.

Now, the Lord bless you, my brethren and sisters. I love this work, I know it is right. I love the gospel with all my heart; and I propose to continue, while I live, in the discharge of my duty to the best of my ability. Whatever that duty may be, I propose to do it as well as I can, and leave the result in the hands of the Lord.

God bless the presidents of the stakes of Zion, and their counselors, and the high-councils in the stakes of Zion; the Lord bless all our bishops, who are fathers to the people, and their counselors, the common judges in Israel. The Lord bless them and give them wisdom, fatherly spirit, and kindness, that they may deal mercifully with the erring, and that they may seek earnestly and diligently to reclaim the erring from the error of their ways, and to keep those that are in the paths of righteousness and truth steadfast and firm in those righteous paths, as fathers would do with their own children.

May the Lord continue to bless the presidents of our missions throughout the land. Oh, how we feel to appreciate them, and how satisfying is the feeling that comes to us when we realize that we have men presiding over missions who are as true, according to the light and knowledge that they possess, as the Son of God Himself—true to

their covenants, true to their people, true to their mission. They are faithful, bright, intelligent, and active in the performance of their duties. The Lord bless you, brethren, in the discharge of your duties. And those who labor in the temples, the Lord bless them. I do not intend to slight the officers and faculties of our Church schools, May the Lord bless them abundantly. I believe they are faithful and reliable men and are doing their duty to the very best of their ability. I do not think that there will be or can be any discount on the character of our Church schools, under the direction of those who are at present in charge of them.

The Lord bless all Israel, and especially,—I need not ask especially for blessing upon those who do their duty, for I know that they will be blessed; but I do pray that the Lord will bless those who are lukewarm, who are indifferent, and uninterested in the work of the Lord, that they may awaken to their duty and learn to earn the reward of the faithful, that they may not be ignored when God shall choose His own and set the sheep on His right hand, and the goats on the left, and shall say to the latter “depart from me” (Matthew 25:31-41).

May the Lord bless us all, is my prayer in the name of Jesus. Amen.

The beautiful hymn, written by Apostle Parley P. Pratt, “The morning breaks, the shadows flee,” was sung, as a duet, by two of his grandsons, Mathoni W. and Noel Pratt; music composed by Prof. Evan Stevens.

The following notice was read by President Joseph F. Smith:

For the convenience of conference visitors who have not proper ac-

commodations while in attendance at conference, a bureau of entertainment has been opened at the office of Elias Morris & Sons company, corner of Richards and South Temple streets.

Those desiring accommodations should apply at that place, and any who have accommodations to offer the visitors, will please leave their names and addresses at the same place.

PRESIDENT ANTHON H. LUND.

Health and happiness result from keeping Word of Wisdom.—The people urged to eliminate the saloon and tobacco evils.—Investigation of “Mormon” missionary work in England desired.—Marriage in Temple a safeguard against divorce.—Unselfish and successful work of auxiliary organization officers.

I have been very much interested in the remarks of our president, as I know you all have been. I know that what he has said to us is true, and his counsels are for our best good.

I was struck with the statistics that were read to us, and was pleased to learn that the death-rate among the Latter-day Saints is smaller than the death-rate in the world. Nine to a thousand is indeed a good showing. Now, I believe there is a cause for this. The Latter-day Saints, if they live their religion, have been promised long lives and health. The Lord has given us a revelation in regard to preserving our health. We have inquiries from several persons, asking us when the Word of Wisdom was made a commandment. I do not know that we can give such information, but the revelation speaks for itself; it tells us that the Word of Wisdom is the order and will of God—the will of God. Need we

ask to have it made any stronger? Why did He give that Word of Wisdom unto us Latter-day Saints? Was it to deprive us of enjoyment in life? Did He want to curtail the pleasures of life? No, on the contrary, He wanted to give us advice how to live to preserve our health; and as He has given it unto us, calling it the Word of Wisdom, I hope the Latter-day Saints will be found among the wise virgins, not among the foolish ones. All that has been given to us by revelation has been for our blessing and for our good, and we should not feel to violate the Lord's will in regard to this matter, even if we should say to ourselves, It is not a commandment, but a word of wisdom. Let us make it the resolve of our hearts that we will follow the advice given therein, and then we will be blest, not alone physically but also spiritually. We will be enabled to do much more good, to labor more and harder than if we indulge in those things that sap the strength of our bodies and undermine our health, for that is the effect of violating the Word of Wisdom.

Our legislature has given us a law on the liquor question, and there is a time appointed when the people will be at liberty to express themselves on this question. It seems to me that all through the settlements of Zion, where we the Latter-day Saints are in the majority, the sentiment should be to do all in our power to eliminate the liquor traffic from our midst. Ever since the Word of Wisdom was given, there has been a feeling among us Latter-day Saints that it is our duty to obey this law, and in placing men in positions in the Church we have charged them that they must obey the Word of Wisdom. This is not

a request that has been made so strong lately. Seventy years ago, and more, it was voted by the Church that no officer should hold office in the Church, who violated the Word of Wisdom. This was under the prophet Joseph, and if he felt to make it that strong, we ought not to try to make it lighter now, but urge our brethren who are called to lead the people, and to labor in the ministry, to observe this requirement, and not show the bad example of failing to heed the advice given by our heavenly Father. I hope that at the election the people will show that they stand for temperance. If we cannot get a whole loaf, let us be satisfied with a half, but let our efforts be to save our young people from the evils of the saloon. Let us try to provide for them places where they can go and have healthful entertainment, and not have them seek to get their recreation in low places, and I look upon the saloon as such a place; it should not be found in the settlements of the Latter-day Saints. I need not talk upon the evils that follow intemperance; they are so well known. When we travel where such things are found, how it grieves us to see men degrading themselves by overindulgence in liquor and other stimulants.

The tobacco habit should be avoided. The use of tobacco is very harmful and injurious to the system, and we should do all in our power to have our young men grow up without indulging in this. I was pleased, the other day, to read of one settlement where it was said there was not a boy under twenty-one who used tobacco. I wish it could be said of all Israel, that all our boys abstain from that habit. Statistics from different institutions

show that the boys who indulge in tobacco do not excel, and that those who really come to the fore, and excel in their studies, are those that are not indulging in the tobacco habit, or using stimulants.

I was pleased to hear the President's words about our missionaries, and I believe his blessing upon them will be felt by them. I believe our Father in heaven will be with them in their labors, their unselfish labors out in the world. They devote their time to forward this work, sustaining themselves; and as they go forth they are often mocked and scorned, and meet the rebuffs of the people, but they have a message to give unto the world, that they know is of the utmost importance. There has been published both here in America and abroad, in England, Scandinavia, and Germany a mass of scurrilous articles, lying about and abusing the Latter-day Saints. Hans P. Freece, a Utah man traveling in England, for instance, is trying to stir up the English people against us. His talk has even come to the government, and the prime-minister has been urged to institute investigations concerning the things that this Mr. Freece has been telling. What does he know of what is going on in England? He is accusing us of taking girls from there and bringing them here for immoral purposes, as if our elders were sent out to bring girls here. Our elders go to preach the gospel to all. Statistics show that the "Mormon" emigrants from England do not amount to more than a small fraction of one per cent, but that small fraction is enough to stir up the people there. We have asked for an investigation. We know that we are free from the things they accuse us of. You

know, Latter-day Saints, that the gospel has not given you license to sin. You know that when you went into the waters of baptism, you made the covenant that you would keep the commandments of the Lord, and you know as long as you have lived up to that covenant the peace and joy of the Holy Spirit has been yours. You know that you have not been taught, by the elders, anything contrary to the commandments of God. Why is it that all this opposition is arrayed against us? Are we any worse this year than last year, or past years? I believe, as the president said, that the Latter-day Saints are growing in faith, in live faith, and that will lead to good works. Wherever you go, you will find, throughout the stakes of Zion, that the Saints are alive to their duties. We are thankful to them for showing their faith in the gospel in their duties, in their fast offerings and in the great amounts that they are paying towards erecting houses of worship, where they can go and learn more of the ways of the Lord. We feel to praise the Latter-day Saints for this. The Latter-day Saints are a God-fearing people, a duty-fulfilling people, a people who have joined together in covenants to serve the Lord and to work out the salvation of their souls, in fear and trembling before God. They are not a people sunken in vice and iniquity. Where such is found, the brethren who are in charge are seeking to eliminate such from the Church.

The divorce question was mentioned here. By statistics it is found that those who have been married in our temples and have been sealed at the altar of God, are not the ones that are being divorced, that there are far fewer divorces in

that class than in the case of those who have been married outside of the temple. I am glad that I can state this, and I would exhort all the youth of Zion to prepare themselves to be worthy to have a recommend to go to the temple of the Lord, to be sealed, to begin their marriage right, that they may be under the covenant, and their posterity be born under the covenant and be heirs to the blessings thereof. I believe that marriages, entered into so solemnly as they are in the temple, will make a deeper impression upon the hearts and cause a stronger resolve to be made to live as husband and wife ought to live. Divorces should not be known amongst us. It is too solemn a thing to enter into the marriage relation and then have it dissolved. So we would say to the young people, begin marriage right, and then try to make marriage bring unto you happiness and blessings. Avoid everything that tends to make that bond galling and the relation unhappy. Much can be done by each one in this direction if both parties are determined to live in peace and harmony.

The reports given us of the auxiliary organizations are very pleasing to us, and they are true. The men who are laboring on the boards are putting their whole mind and soul to the work in which they are engaged; they are studying and trying to devise plans for the welfare and the uplift of our youth. I say, the Lord bless these men and women who are engaged in this work. They spend much of their time in the interest of these institutions, and they do it out of pure love for the young. I want all the Latter-day Saints to feel to honor these men and women, not alone

those on the general boards, but also on the stake boards, and those who are laboring in the wards, who are giving their time to teach and instruct our young people in the ways of the Lord.

Now, may the Lord bless the Latter-day Saints; may He bless us during this conference, that the Spirit of the Lord may be poured out in a rich measure, is my prayer, in the name of Jesus. Amen.

The choir sang the hymn:

Each cooing dove, and sighing bough,
That makes the eve so blest to me,
Has something far diviner now,
It bears me back to Galilee.

Benediction was pronounced by Elder John L. Herrick.

Conference adjourned until 2 p.m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m.

President Joseph F. Smith called the meeting to order.

The choir and congregation sang the hymn:

Our God, we raise to Thee
Thanks for Thy blessings free

We here enjoy;
In this far western land,
A true and chosen band,
Led hither by Thy hand,

We sing for joy.

Prayer was offered by Patriarch David McKay.

The choir and congregation sang the hymn:

O ye mountains high, where the clear
blue sky

Arches over the vales of the free,
Where the pure breezes blow and the
clear streamlets flow,

How I've longed to your bosom to
flee.

PRESIDENT FRANCIS M. LYMAN.

Judgment by principles of Sermon on the Mount.—The people familiar with Church leaders, and know their integrity.—Righteous people are not persecutors.—Prohibition needed to help the weak. Latter-day Saints advocate and practice righteousness.

It is delightful for the Latter-day Saints to meet together to worship the Lord and to consider the blessings He has bestowed upon us, to listen to a recital of some of the advancement that has been made in the Church, and some things in relation to our good record. We compare very favorably with our neighbors and with conditions that exist at the present time, in the world, hence there is no excuse for the agitation that is being provoked by some who feel that it is their duty to arraign the Latter-day Saints before the public opinion of the world.

I was reminded, this morning, in my early waking moments, it being the sixth day of April, the occasion for the general annual gathering of the Saints to transact the business of the Church, and to hear the word of the Lord, I was reminded of the conditions that exist around us, and I thought of the Sermon on the Mount. My mind was turned to it, and I feel that to read just a few verses from that memorable sermon by the Savior will give us an opportunity to consider and to examine ourselves and, possibly, draw the attention of our friends to an examination of their condition as well as ours. I believe you will discover that it is a very fitting text for a little talk, for us to look over the field and regard ourselves, and to remind our friends and neighbors of the opportunity, also, to consider our faith and our standing and fellowship with the Lord. We can

profit much by this, and we may discover, possibly, some reformation that we need to make ourselves, in order to be fully in harmony with the doctrines of the Lord; but I believe that the comparison will be very favorable for the Latter-day Saints. I will just read a few verses, in the fifth chapter of Matthew, commencing with the third verse:

"Blessed are the poor in spirit: for theirs is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted.

"Blessed are the meek: for they shall inherit the earth.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

"Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart: for they shall see God.

"Blessed are the peacemakers: for they shall be called the children of God.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

"Rejoice, and be exceeding glad: for so persecuted they the prophets which were before you.

"Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

"Ye are the light of the world. A city that is set on a hill cannot be hid.

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Now, I believe, my brethren and sisters, that the Latter-day Saints have great reason to take courage and feel consoled when we look

over the field and consider what is being said in regard to us, when we consider our own position, how carefully and exactly the Latter-day Saints are attending to their own duties, magnifying the priesthood we bear, devoting ourselves to preaching the gospel throughout the earth, preaching the doctrines of life and salvation, and ministering for the salvation of the children of men.

We work for those who live and also for the dead, thus following in the footsteps of our Lord and Master, for as soon as He had finished His mortal mission here on the earth, before He returned to His Father, before He arose with His body and went to heaven, His first mission and attention was given to those who had died, those who were indifferent and cared not for the truth when it was taught to them in the flesh. He went to the spirits in prison, to preach the gospel and labor for their salvation. He turned the key, opened the door, and established a mission among those who had rejected the gospel—not those, altogether, who had not heard it, but also those who had heard and had rejected it and concluded not to receive it. To such He went and preached the gospel. Now, you know, my brethren and sisters, what our works have been, especially these thousands of men who are present here this afternoon, who hold the priesthood. This congregation is made up, largely, of men bearing the priesthood, men who have been called into the ministry in the world, and they have been preachers of the gospel and defenders of the faith. You know your brethren who preside over you; you know those who have presided over this Church from its in-

ception, eighty-one years ago; you know the history of all the prophets and the apostles of the Latter-day Saints; and when the world, or men in the world take up a mission to war upon the Latter-day Saints, and charge us with insincerity, with immorality, and with any kind of wickedness, you are my witnesses that these statements are untrue. You know, this congregation knows the truth concerning these things; and other people who are here, who are not Latter-day Saints but who live among us, they know also the integrity of our course, and our devotion to the work in which we are engaged for the salvation of the children of men. We are known; our doctrines are known; our principles are known.

I would like you who want to consider this matter, to look over the history of those who are making trouble for the Latter-day Saints, those who have made trouble for us in the past, and those who are thus engaged today. I would like you to weigh and measure them by this standard that the Savior has laid down, and find out whether those trouble-making men are persecuting people, whether they are persecutors or being persecuted. Are the Latter-day Saints persecutors, or are they being persecuted? Are they being betrayed? Are falsehoods being uttered in regard to the Latter-day Saints? Are we being imposed upon, or are we imposing upon the world? My brethren and sisters, are we not laboring for the salvation of the children of men, carrying the same mission of faith to the world that the Savior Himself brought? Are we not teaching the doctrine of repentance, and of baptism, by immersion, for the remission of sins? Are

we not teaching, also, the gift of the Holy Ghost, through the laying on of hands, by men who are authorized of the Lord and commissioned of Him? Are we not thus laboring all the time in the world, carrying the gospel as far as we possibly can, and do we not expect to carry it to every creature; is not that the truth? Are they telling the truth about us when they are publishing, in their magazines, those articles that are being published against us? What kind of men are those who put forth those doctrines and make these efforts against the Latter-day Saints, what is their character and standing? Are they trying to improve the Latter-day Saints? Are they better than the Latter-day Saints in their lives, is their morality superior to ours? Or, are we the people who are being persecuted? Is this not an evidence and a mark that designates the Latter-day Saints as the followers of the Lord Jesus? The very fact that wicked men stand up and undertake to berate and impeach the character of the Latter-day Saints, is it not a positive testimony and evidence that we are the followers of the Lord Jesus?

You know your own people; you are acquainted with them in your own wards; you know them in your own stakes, the Latter-day Saints that are gathered together; and you know the class of men that are being sent out from among you into the world. You know how carefully they are trained, how carefully they are instructed at home and abroad. You know, also, that if any fall into sin, how quickly it is discovered, how soon they are detected, when that occurs, which sometimes does. Men are fallible and liable to fall, but as a rule the

Latter-day Saints are stable. They are superior because of the spirit that is with the work of the Lord, the Holy Ghost that has dwelt with us, that we received at our baptism and confirmation, through our faith and repentance. The Latter-day Saints would not be gathered together without that measure of faith that the Lord has bestowed upon us, which He has been generous enough to bestow upon all people. He would be delighted, as a loving Father, for all His children to receive the same spirit that our elder brother received, the Holy Ghost that was conferred upon Him, and that descended upon Him, succeeding His baptism. Have we not been so laboring, and are we not thus engaged at the present time? All this army of men have labored either at home or abroad. That is the labor which has been required of the Latter-day Saints. We have been trained in morality, in purity, in sobriety, in temperance, in faith, in charity, and in all the gifts and graces of the gospel. That has been the mission and ministry of the Latter-day Saints. That was the mission of the Prophet Joseph, and of his brethren, all who have shared with him in the priesthood that has been restored from heaven.

You know the attitude of the Latter-day Saints toward these principles; and not only do we know, but our neighbors, among whom we live, and those who live in our neighborhood, they know perfectly well that the Latter-day Saints are a good people, an honest people, a conscientious people, and a moral people. We are not encouraging immorality, neither here nor abroad. We do not want immoral men. We have not preached for immorality, nor for immoral people. We have

not advocated the coming of wicked people; we have not desired that any one should come here for wickedness. That is a false accusation, and those who have taken that stand and position against the Latter-day Saints, to try to make trouble for this people—this little handful of people, gathered together here—they are not inspired of the Lord; they are operating against the truth, and they have need of repentance themselves; they have need for reformation. They have been berating better people than they are themselves; that is what they have been doing, and that is what the wicked do. That is what they did in the days of the Savior; they persecuted Him to His death. They will not persecute us any more than they did Him. But they are persecutors; they are not peacemakers; they are not the righteous that are laboring for the salvation of the children of men. It is not their exceeding purity and righteousness that is prompting them, but it is the spirit of evil, the spirit of Satan, and not the Spirit of the Lord.

You will not find good people persecuting bad people. Now, you look for persecutors, look for people right at home that are trespassers and you will find that the righteous are not transgressors. The righteous are not seeking to do injury to the wicked, but it is the wicked that persecute, that speak evil, and that revile their neighbors. We simply endure what is put upon us; and we have this assurance, my brethren and sisters, that this kingdom which the Lord has established is so sustained by the power of God that it will never be overthrown. You may be overthrown, if you do wrong; if we go into transgression and sin, we shall be disturbed and

overthrown; but not so with this work. It is a mark of the Latter-day Saints that they are struggling for righteousness and truth, for justice and for mercy. They love peace and work for it; they are not a warlike people but a peaceable people, a spiritually minded people, a people who love justice, righteousness, and truth. I thought that this doctrine of the Lord upon the Mount was very fitting to our condition at the present time, advising us that if we were persecuted we need not be surprised. Why, the Saints were persecuted in the days of the Savior, and as long as He engaged in His ministrations among the people He was not exempt, although He was the Son of God. We need not worry, if persecutions come upon us. The wicked do not need to be persecuted; the wicked can be handled by the law, and can be dealt with and treated by the law; but if you want to disturb the righteous, the pure, and upright, it must be done by persecution, and not legally or lawfully.

There is no need of troubling about the Latter-day Saints on account of their alleged sins. If we are sinners, we stand in the presence of the law, as we stand in the presence of the Lord, and are answerable—ready to answer for everything that we are guilty of. The Lord will sustain His people. He will sustain us as individuals, men and women, members of His Church. Now, that is right and proper and pleasing in His sight. We ought to appreciate the fact, my brethren and sisters, that the troubles that are arrayed against us in the world only tend to refine us, purify us, and do us good, possibly putting us a little closer on guard in the future, that we may be bet-

ter than we have been. We are not afraid to stand in the presence of the law, as we heard this morning from our president, in regard to conditions that exist among us in regard to marriage, in regard to divorce, and so forth. We can stand to be taken care of, certainly, as well as the people of the earth, for it is discovered that we are fully as good as they are, and, in some things, a little better than the people of the world. We have information, knowledge, truth, and revelation superior to what the people of the world have. The Lord has been generous to us. We have been fortunate enough to come upon the earth at the very time when the gospel has been sent, and are favored with taking part and portion therein. The Lord is pleased with His people, as a whole. There are, no doubt, individuals among us who have not pleased the Lord in all things. We have not always, all of us, done right, but as a people, as Latter-day Saints, the Lord is pleased with His people, for their righteousness, not for their sins; but we are struggling, all the time, to do better. We are struggling to make all the people better. We are endeavoring to gather the good and honest from the world, and to reclaim those who are wayward. I was impressed with the prayer of the president, not only for the leading brethren among the people, and the Latter-day Saints, but those who are wayward as well, those who need the favor and blessing of the Lord particularly, those who have not been so favored in their dispositions, those who have not felt inclined to repent, to reform and work righteousness as they should. The blessings of the Lord were asked upon them. That should always be

so, as it is the sick that need the physician. Let the petitions and faith of the people go out for the advantage and benefit of those who need to be encouraged and strengthened.

I thought the conversation of the president, this morning, was very encouraging for the Latter-day Saints, and he spoke the mind of the Lord, the will of the Lord; and so did President Lund, upon the subject of the Word of Wisdom, and also the subject of temperance. We find ourselves, just now, as he drew our attention to the fact, confronted with this question, and in a little while we are to determine, the Latter-day Saints and our neighbors and friends who live among us, are to determine what shall be done. I am persuaded that our friends, very many of them, I think I would be perfectly safe in saying that the majority of our friends and neighbors who live among us, who are not Latter-day Saints, are in favor of temperance, in favor of good order, in favor of law and of peace. I think we can say that concerning most of the people of our state. There are, of course, exceptions to the rule, but as a rule I believe that our neighbors, as well as the Latter-day Saints will demonstrate, on the 27th day of June, this year, that the people of the State of Utah are in favor of sobriety, of temperance, and of prohibition. I hope so; I hope they will be ready for that. I have been personally under the law of prohibition so long that I want everybody else under it; I have found that it is good, very good indeed. I can commend it to all the people of our state, and I want to sound a note of advice for the people of Utah: Let us be a sober people,

and let us help those who are weak. If we are strong ourselves, and feel that we can get along, that we do not need any law or anything to help us, let us help those who need to be helped; let us strengthen them. If we have been strengthened and converted, and are able to stand fairly well ourselves, let us help our neighbors about us, and let us be Latter-day Saints in very deed. We have made profession to do this. We should keep the commandments of the Lord and refrain from all evil; we should be temperate not only in regard to the use of liquor but in regard to the use of other things that are forbidden in the Word of Wisdom. Let us be Saints, and encourage our neighbors about us to follow our good example. Let them see; let our light so shine before all men, and in their presence, that they will discover our good works. We do not want them to discover in us any bad works, we do not want to engage in any bad works; it is not necessary; and the Lord will not excuse us, not near so readily as He will excuse those who have not been instructed, and who do not know as we know.

We have received of the Spirit of the Lord. Other men have received of other spirits. There is a world of spirits about us and among all peoples. Every denomination and every organization, political or otherwise, have their spirit, the spirit of their organization; and they partake of it, and it seems altogether right to them, I presume; but it takes the Spirit of the Lord, the inspiration of the Holy Ghost, in order for men and women to serve the Lord, to find out, and to know Him. We can't do it without faith, without repentance, without bap-

tism, without the inspiration of the Holy Ghost which we receive by the laying on of hands. These are the initiatory doctrines of the gospel of the Lord Jesus, and they are imperatively necessary. I want to bear my testimony before my brethren and sisters, here today, that these doctrines and principles are indispensable for Latter-day Saints. Other people may not care for them and will not, possibly, until they have some other chance on the other side. They may reject these principles here; they may not see; they do not see; they can not receive the same spirit that we have received except on the same conditions, and that is through the principle of faith. Again, a mere profession of faith is not enough, but it must be a genuine, living faith that will produce repentance and works of righteousness. That is what is necessary.

The Lord has arranged for His people, and He will sustain His people, and the truth concerning this work and the true character of this people will be demonstrated before the world. The world will find out that the Latter-day Saints are a peculiar people; that although there are so many bad things said about us, they will find us a good people. That is what we are laboring for. We are preaching righteousness, advocating the doctrine of faith in the Lord Jesus Christ. There is no law against that. Isn't that good doctrine? We also teach repentance. Isn't repentance good doctrine, and is it not effective? You can't save a man without repentance, of course; and a man will not repent who has not faith; it is the principle of faith that will produce repentance. There is no repentance without faith in God, and there is no forgiveness of sins without the

ordinance of baptism; it is important and necessary, and we can't avoid it. We can't relieve ourselves of the sins we have committed, except in the way I have explained. We may cease to sin, and sin no more, if we please, but in order to free ourselves from the sins that we have committed, and to enter into the kingdom of God, as the Son of God did, Himself, we must do it through baptism, genuine baptism, the baptism that the Lord has laid down and so instructed us. It must not be looked upon as unnecessary; it is important; we can't free ourselves from it at all; it is the law.

This is the work that the Latter-day Saints have been engaged in, and they have done a wonderful work in eighty years. It is a remarkable work, and our position is unique and remarkable in the world, among the Christian denominations of the earth. I say it is very remarkable, and what a sensation is made throughout the world today by this good people. It is not for our sins, not because we are wicked. We have not clogged the courts with the necessity of taking care of us for our wickedness. We have not advocated immorality or impurity at all. It has never been countenanced by the Latter-day Saints, and is not today; and whatever of evil there is among our people, and in this state, is not chargeable to the Latter-day Saints; it is properly chargeable to men of corruption, wickedness, and the worst of immorality; that is what it is. It cannot be charged to us; we are not guilty of these things, they have not been established by us. We have not advocated them abroad, or brought them here and established them; not at all; and we are not engaged in any kind of wickedness.

The Latter-day Saints are not doing it. That is my testimony for the Latter-day Saints who are gathered together in Zion, that we are laboring for purity and righteousness and for the salvation of the children of men and our sons and daughters. We rejoice exceedingly at their devotion and faithfulness to the Lord, and our hearts are broken, and sorrowful, and tender, when we find one straying from the path of truth and righteousness.

I pray the Lord to bless you, my brethren and sisters; and I commend to you the words of the Lord Jesus Christ, that I have read to you. Read them in your own Bibles at home, and see if they are not very fitting for the conditions under which the Latter-day Saints are living at the present time, and the experiences that we are having in connection with the world. May the Lord bless us during our conference, that we may rejoice exceedingly and take home the word of the Lord from His servants, and be better and stronger in the future, and realize that the Lord has established His kingdom and will sustain it and preserve it to the end, through Jesus Christ. Amen.

A duet, entitled "Make the home beautiful," was sung by Sisters Esther Davis and Erma Pendleton.

ELDER HEBER J. GRANT.

Teachings and example of Church leaders invariably for righteousness.—The faithful noted for good works, but renegades become malignant persecutors.—Statistics proving high standard of Latter-day Saints.—The saloon bar: "A bar to heaven, a door to hell."—Plea for health promotion.

I am pleased to again have the opportunity of meeting with the

Latter-day Saints in general conference, and I rejoice in seeing so large an attendance at the opening meetings. It is evidence, to me, of great interest on the part of the people, and of their desire to hear what may be said by those who shall be called upon to address the Saints during this conference. I have rejoiced in the remarks that have been made in our hearing, thus far, and I earnestly desire that the same good spirit, which has attended the brethren who have spoken, may be with me in the remarks that I shall make. I desire to say only those things which will be for the good of the Latter-day Saints; and I am convinced that the desire which I have is the same that has always inspired the servants of the Lord when standing before the people to proclaim the gospel unto them. From my early childhood, when I had the privilege of attending meetings in the old tabernacle and in the old-bowery, as I look back and recall the counsel and advice given by those who spoke in our conferences, I realize that it was always good, and for the uplifting, for the advancement, and for the welfare of the people. I have never heard, in all my life, any of the servants of the Lord giving any vicious advice, advising anybody to do wrong, or to perform any act other than a good act. The constant burden of the teaching that I have listened to, all my life, from my earliest recollections, from the servants of the Lord, has been: Serve God and keep His commandments; live lives of virtue; be honest; be sober; be loyal; be patriotic; serve God, and serve your country; be good; be kind; be charitable; be longsuffering. I do rejoice exceedingly in knowing that each and every one of the leading

officials of the Church of Christ, from my earliest recollection to the present day, have labored, and labored unceasingly, for the benefit and the uplifting of the people.

One of the great testimonies, to me, of the divinity of the work in which you and I are engaged is the fact that those who have turned away from the truth, without one single, solitary exception that I can recall, have done so because they have failed to keep the commandments of God. To me it is little less than marvelous that no faithful man or woman, within my recollection, has ever lost the faith of the gospel. Only those who have neglected to serve God, only those that have not kept the light of the Holy Spirit burning within their hearts, by obeying the commandments of the living God, they are the only ones who have lost the faith and turned away. This gospel of Jesus Christ has been proclaimed all over the world, and from the day the Church was organized, not one single, solitary missionary, who was diligent and true in serving God, has ever lost the faith; and no missionary has come home with increased light and knowledge to tell us that the gospel is wrong, or that he has discovered the truth in some foreign land. But they have come home with increased faith, with increased knowledge, with greater love for the work of God than they had when they went away. I rejoice in these things. I rejoice that in all the travelings of all the elders, wherever they go, in every land and clime, they are constantly gaining increased testimonies, and evidences, and knowledge regarding the divinity of the work in which we are engaged; and this is as it should be. I regret, however, that there should be any of the Latter-

day Saints, that is, any of the product from the homes of the Latter-day Saints, who should go out into the world and become the enemies of this people. I regret that some of the sons and daughters of faithful men and women in the Church should turn away from the truth and should become the enemies of the people and be numbered among those who malign, and belie, and villify the leaders of the Church and the people generally; but I am thankful that those who do this almost without an exception have made a record for wickedness, for corruption, for licentiousness. I thank God that by their fruits ye shall know them, and that the fruits of all those who have turned away from the gospel and are fighting against it today are unworthy. I confess freely and frankly that it would stagger me and the reasoning faculties with which God has endowed me, if I should discover that as men and women grew in good deeds, as they grew in virtue, as they grew in the love of their fellows, as they grew in ability to serve God, they lost the faith of the gospel of Jesus Christ; but I have never discovered one such individual.

I remember purchasing a North American Review, some years ago, on the train or at the depot in San Francisco, and I found in that North American Review a very vicious attack upon the Latter-day Saints, by a grandson of the prophet Brigham Young. This man accused Brigham Young and the Mormon people of disloyalty to the Government of the United States. From my earliest recollection, at my mother's knee, I have been taught by her, and in public and in

private, by all those with whom I have ever mingled, loyalty to this country! At the very time that this young man wrote his article attacking the "Mormon" people as being disloyal—this young man had been recreant to his faith—his own half-brother, a man loyal to his faith, true to God and the religion of his grandfather, was commanding the Utah batteries in the Philippines. "By their fruits ye shall know them;" and the fruits of the young Latter-day Saints have ever been the fruits of loyalty to our country. Today we are being attacked by a son of one of the late presidency of the Church, than whom no young man in all Israel has made a more unsavory record; no young man in all Israel has been more guilty of bringing sorrow and pain and humiliation to his parents; no young man has been more guilty of lying about the servants of God than this same man who today is publishing attacks upon the Latter-day Saints. "By their fruits ye shall know them." I rejoice that the wicked and the corrupt have no part with us. When I read such articles against us, I rejoice in knowing that they are false. The truth hurts, but falsehood never. "A lie lives only until it is found out;" but truth lives and survives; it will live forever, and it is bound to triumph. I rejoice in knowing that one of the most honest, one of the most God-fearing, one of the most humble, one of the most diligent of all the men whom I have ever known in the Church was the late Karl G. Maeser, and a vile, wicked and corrupt article, written against the Latter-day Saints, was the cause of his investigating the truth. It

has been said that nothing can be done against us but what shall be for us—nothing against the truth but what shall redound for the benefit of the truth. When Brother Maeser read this article—that the “Mormon” people were industrious, that they were frugal, that they took care of their poor, better than any other people, that they were honest and temperate, and yet that they were wicked and vile and corrupt—“why,” he said, “the man who wrote this article is a liar.” The article gave the address where missionary work was being carried on in Scandinavia, and he wrote at once and received information which eventually led to his investigating and embracing the Gospel.

I maintain that no man can reflect upon what has been read to us here today, unless his head needs fixing, and not be able to see a refutation of the charges made against the Latter-day Saints. The great life insurance companies of America, the greatest in all the world, being mutual companies, having no anxiety to make money for the stockholders, as they have none, and they will not insure a man's life unless he is up to a certain standard of health—they would not have me until after I was over forty years of age; they thought I was going to die, and would not take my money—but with all their selection of risks who come up to their standard, they have ten and a fraction who die to the thousand. With the lame, the halt, the sick, and all kinds among the Latter-day Saints, we have nine and a fraction. What a wonderful refutation that our people are vile! Do a corrupt people live long? No, they do not. Are they healthy? No, they are not.

And in the divorces—five times as many divorces in the United States, on an average, as among the Latter-day Saints; and the crying evil, today, in this country, is the breaking up of families, a lack of fidelity, men not being true to wives and children. Another great crying evil is the destroying of life, and the failure to have families. We lead them all, multiply them time and time again, by the number of children who are born among the Latter-day Saints. In all the vital statistics that go to make for good, we stand at the head. Years ago, when we were eighty-five per cent of the population of Utah, we had less than fifteen per cent of the criminals; and the remaining fifteen per cent of the population furnished the eighty-five per cent of the criminals. When it comes to insanity, we have less of insanity. When it comes to sobriety, we have more of sobriety. When it comes to drunkenness, we have less of drunkenness. And so in all the vital statistics that go to make for good, we are not afraid to compare with the whole world. Let us remember that the fruits of the gospel of Jesus Christ speak for themselves in the lives of the Latter-day Saints; but let us, each and every one, make up our minds that we are going to improve our already splendid record.

I rejoice in the key note that has been sounded here that, under the law which has been enacted, we can and should do away with the saloon in every community where the Latter-day Saints are in the majority. I read a few verses today along this line. When I read a thing that strikes me, I write it down, or if it is in a newspaper, I cut it out. I read something about

a saloon, and I will read it to you:

THE SALOON BAR.

"A bar to heaven, a door to hell—
Whoever named it, named it well!
A bar to manliness and wealth,
A door to want and broken health;
A bar to honor, pride and fame,
A door to sin and grief and shame;
A bar to hope, a bar to prayer,
A door to darkness and despair;
A bar to honored, useful life,
A door to brawling, senseless strife;
A bar to all that's true and brave,
A door to every drunkard's grave;
A bar to joy that home imparts,
A door to tears and aching hearts;
A bar to heaven, a door to hell—
Whoever named it, named it well!"

I recommend that you expel this door to hell from your communities. You have the ability to do it; and if you do not do it, it will be your own fault. If, in years to come, the tears and the dishonor and the shame that are depicted in this little piece of poetry, come into your own home by the lives of your own children, a part of the sin will fall upon your own heads. We find recorded in the Doctrine and Covenants, that it shall be the duty of parents in Zion, or in any of her stakes that are organized, to teach their children faith in the Lord Jesus Christ, that they are to teach them to pray and to walk uprightly before the Lord, and that they are to repent and be baptized before they are eight years of age. If the parents do not do this, the sin shall be upon the heads of the parents. Now, teaching by precept, without example, is mighty poor teaching. The apostle James is one of my favorites; he says: How much does it profit a man to say to the man who is hungry, Be thou fed, without giving him any food? Nothing at all. How much does it profit us to teach our children to serve God and to keep His commandments,

and yet to put temptation in the way of our children. We have the power, so we are told in the Doctrine and Covenants, wherein we are agents unto ourselves, and that we should bring to pass much righteousness of our own free will and accord. Now, I would have liked, very much, during the last year or so, to have made a whole lot of speeches in favor of prohibition; but do you know that the disease of politics is of such a character that a man can't open his mouth, in the presence of some people, but what he is misunderstood, and they think he is preaching politics. Politics, as I have often said, are a great deal like the measles: The measles don't hurt very much, if you will take some saffron tea and keep them on the surface; but if they once set in they turn your hide yellow and you can't see straight. (Laughter). And politics have more or less of the same effect. Let us keep politics on the surface, so far as any reformation is concerned, anything for the benefit of the people, for the advancement of the people, to help them to better serve God. We should not let politics interfere with anything of this kind.

Now, another thing, I maintain that we have been very careless about sustaining and upholding law for the benefit of the general health of the people. There is a lack of interest, on the part of the people, in observing sanitary regulations. Let us improve in this regard. I took quite a lively interest in this question recently, and by request spoke once at a tuberculosis exhibit. The result was that I was asked to speak again and again, which I did, and finally I was asked to contribute my money and become a member of the association, which I did, be-

cause one good turn, they say, deserves another, (laughter) and you have to keep it up. I was astonished to find the lack of interest, a lack on the part of the people in being interested in a thing of this kind, something for the general benefit. I was astonished to find that we could spend any amount of money legally for schools, for roads, for bridges, for public improvements, but we could not spend a dollar from the county funds to aid educationally, for the benefit of the people's health. I read of one good lady up in Dakota who said, if one of her hogs was sick, or if anything was the matter with any of the fruits, or flowers, or vegetables and garden truck, if there were troublesome insects or anything of that nature, all she had to do was to send down to Washington, and the Agricultural Department would supply her with information how to cure the hog or protect the plants in her garden. But, if her husband, her son or her daughter was sick, and she should write to the Government, she could not get any information or help. Moral: Be a hog, and the Government will take care of you, if you get sick. (Laughter). I hope we may be able to develop a better public sentiment for the improvement of the health of the people. I hope the people will think enough of the health of their fellows to quit expectorating all over the sidewalks. There has been a law against this for years, and yet some of the people pay no attention to it.

Let us seek to better our condition—intellectually, physically, morally, and above all let us seek for the inspiration of Almighty God to guide us in all the walks of life. I ask it, in the name of Jesus Christ. Amen.

ELDER HYRUM M. SMITH.

President Joseph F. Smith's life book opened, revealing a life of righteousness.—Love of God, of country and mankind, sustained by precept and example.—Participation in Temple ordinances increases patriotism and all virtues.—Marriage contract for time and eternity.

Many of the things that have already been spoken have been passing through my mind, and if I shall repeat some of them I trust the congregation will charge it to the spirit that seems to pervade the conference. This morning, in the address of President Smith, in referring to the presidency, he refrained from saying much about themselves. He declared that their lives were as an open book to the people; that we were familiar with them and their lives; and hence he felt it not necessary to make any special remarks concerning themselves and their labors. However, I should like, for a few moments this afternoon, to read a few pages from the book of the life of the President of the Church, inasmuch as I am more or less familiar with the contents thereof. My experience in connection with him, of course, covers the period of my own life, during which time I have read, very extensively, the things contained in this book. We find therein written that he always has been very conscientious in the care and protection that he bestowed upon his wives and his children, and religiously endeavored to instruct them in the ways of truth and righteousness. He has taught his children from their infancy to be truthful and honest, to be virtuous and chaste, to be kind and just, and merciful, to be temperate and sober, and obedient. He taught his

sons to love their country, to love the United States government, to love America. They were told that it was a chosen and highly favored land, choice above all other lands. That it has been held in reserve by the Lord as a land that should be inhabited by a people who should love God, and fear Him, and keep His commandments. His sons and daughters were taught that the discovery of this country was the result of the inspiration of God upon Columbus, and that the men who established the government were also servants of God, raised up and prepared and inspired to establish in this goodly land a government which should offer to the oppressed and the downtrodden of all the world a haven of refuge, where they might enjoy freedom and liberty, and also have the privilege of taking advantage of the unparalleled resources and opportunities for prosperity, advancement, and education that this great republic held out to them.

Now, I may reveal, perhaps, something that has not been intended necessarily for the public. It is there recorded that he exemplified in a most wonderful degree, the principles of justice and impartiality among the members of his household—his wives and his children—so that it could not be discovered, that any one of them was held more dearly and more closely in his affections than any other. There was no favoritism, no injustice, no partiality shown; but on the other hand, as near as it is possible for man to execute judgment, and justice, and mercy, equitably, these things were so imparted to his family. He loved them all with a love akin to the love of God for His children. We have seen, upon more than one occasion, the presi-

dent bowed and crushed in sorrow over the bier of one of his departed children. We have seen him weep as only a great and strong man can weep; yet in the private instruction imparted to his sons and daughters he has told them that he would rather carry every one of them to the grave, in their purity and their innocence, than have one of them ever deny God, or turn away from the Gospel of Jesus Christ and depart from the Church, as it has been established through Joseph Smith, the prophet. He has taught and so impressed it upon his sons and daughters that they knew he spoke the truth—that notwithstanding his great love for his children, he would rather bury them, or die a thousand deaths himself than to see them fall from virtue and chastity, or into drunkenness and immorality. These things were taught at home to his children as they grew from infancy to youth, and from youth to manhood.

We have also known him as a man of God, as a servant of the Lord, ministering among the people, in public. We have heard him on numberless occasions, and we have never found that he taught a different doctrine in public than that which he taught in private, but that the same principles of justice, mercy, righteousness, prayer, chastity, charity, and sobriety, loyalty and patriotism, were preached unto the Church. The pages that constitute the public part of that book, as was said this morning, are open before the people; you know them; you may read the contents and judge whether or not I speak the truth. Now, I have been through the temple; I have received the blessings of the house of the Lord; I have received, perhaps, all that may be imparted to members of the

Church therein; and I have never been taught anything that is in the least contrary to the instructions which I have received in private and in public from the President of the Church and from the servants of God, the elders called to preach the gospel. I have never taken an oath, nor made a covenant that is inimical to our country or its government, nor have I ever been required or even asked to do so. Is it not impossible to even think of a man teaching that this is a land of Zion, a choice land of God, reserved for a government that shall extend liberty and freedom unto all men, preserving their rights unto them; and teaching that his children should be loyal, should sustain the government and uphold it, and never upbraid nor rail against dignitaries who are selected and chosen to hold responsible and governing positions, teaching his sons to lay down their lives, if need be, in defense of their country, and of their people, and of their government, just as they had been taught to lay down their lives, if need be, for virtue's or Christ's sake—I say it would be impossible to think of a man giving such instructions as these to his sons if he was himself disloyal and knew that at manhood and maturity they would be permitted to go into the house of God and there be required to take a covenant or oath that was treasonable to the government. Now, then, so far as that charge is concerned, let me again say what has often been said, and what every Latter-day Saint who has been in the house of God knows, that there is nothing there that requires any man to be disloyal in any degree to his country. But, if it is possible for a man, born an American citizen, of parents themselves American citizens, descended

from an ancestry of loyal Americans who fought and bled in defense of the principles of liberty and freedom and right, to have his love for his country increased, then the obligations and covenants imparted to him in the house of God would accomplish it. No man who goes into the house of the Lord in worthiness but that will come out again more loyal and patriotic to both God and his country, than he was before, also more willing and determined to sustain and uphold this government, which God has established, and to perpetuate it and its benign influences.

Why, my brethren and sisters, you know these things as well as I know them; and so far as the president of the Church is concerned, let me say that it is given to few men to more thoroughly and honorably exemplify, in their lives, these noble precepts which he and his associates have been engaged in teaching, both in private and in public.

Now, we say this to Latter-day Saints, who know it to be the truth, in the hope that it may go beyond the Latter-day Saints and find its way among strangers, who do not understand the truth, and who are misinformed. It may be like casting pearls before swine; the swine may trample them beneath their feet; but the lustre of such jewels as these cannot be dimmed, they will be seen and discovered, gathered up and cherished by those who are seeking for the truth. They will be enlightened, and they will be impressed that the Latter-day Saints, as has been testified of them today, by President Lyman, Brother Grant, and others, are a good people. They are a good people, because they have been taught to be a good people, because all the pre-

cepts of the gospel are good, because every principle of the gospel of Christ is a good principle. Every doctrine of the gospel and every precept imparted, in this Church, tend to exalt, and uplift, and ennoble men and make them better, purer, and more righteous men and women, more devoted, and full of integrity, loyalty, and faithfulness both to God and to man. I know whereof I speak, concerning the President of the Church, because my life has been enwrapped with his to this moment; I do not know any one who can better, perhaps, bear testimony of these truths than I, though it may be rather personal. And such a man as he has been, all Latter-day Saint men should be; and many Latter-day Saint men are. This is the kind of fathers and mothers the gospel teaches men and women to be.

I rejoiced most wonderfully when those statistics were read concerning the fidelity, the unswerving loyalty and faithfulness on the part of wives to their husbands and husbands to their wives in the Church of Jesus Christ of Latter-day Saints. The gospel requires men to be true to their wives; as well as it requires women to be true to their husbands. The covenants we take in the house of God make an impression upon our hearts, as great as life itself, and more enduring than mortal life. Those joined in the holy bonds of matrimony, by the servants of God, clothed upon by the authority of the priesthood, are precious to each other. They must cherish and love and be true to one another as long as they live, because they are married for time and for all eternity. There can be no trivial thing allowed to come between man and wife who are united in accordance with the principles

and doctrines and ordinances of the gospel of the Lord Jesus Christ. Jealousy, human weaknesses, frailties, mistakes must be tolerated and borne with in love and patience. We are all subject more or less to these human frailties, and we expect that those given to each other in the holy bonds of matrimony will be tolerant, kind and long suffering. They know that they must not allow little things to so grow that they bring about a separation and divorce and a severing of those bonds so sacredly entered into. No, we are not like the world; trifles can't separate men and women whom God joins together. Trifles often come between those joined together by men and result in separation and sorrow, because there is no virtue, or little, it seems, in the ceremonies thus enacted and entered into by the authority of man alone. With us it is different; we are joined by the power and the authority of God, and we must endure. Thank God, men and women thus united, who are full of the principles of the gospel of Jesus Christ and the love of the truth, are willing to do their duty and fulfill the measure of their creation, to become fathers and mothers in Israel, with the hope and knowledge that in thus obeying God they are laying the foundations for their kingdoms and exaltations, in the presence of the eternal Father.

I rejoice in the record we have thus made, and I pray that the Lord will give us strength and power to ever increase and make better our splendid record of fidelity and truthfulness, of sincerity and virtue, one to another, as husbands and wives, as fathers and mothers, as parents and children, and as a people before the Lord and before our fellow men in the nation. God help

us to fulfill the mighty and glorious destiny that we have set set forth to accomplish, under His direction and inspiration, and all honor, and glory, and power, and dominion be unto God the Father, and Jesus Christ, the Son, forever and ever. Amen.

The choir sang the hymn :

Let us all press on in the work of the
Lord,
That when life is o'er we may gain a
reward;
In the fight for right let us wield a
sword,
The mighty sword of Truth.

Benediction was pronounced by
Elder Melvin J. Ballard.

Conference adjourned until 10 a.
m. Friday, April 7th.

SECOND DAY.

In the Tabernacle, Friday, April 7th, 10 a. m.

Conference was called to order by President Joseph F. Smith.

The choir and congregation sang the hymn:

Redeemer of Israel, our only delight,
On whom for a blessing we call,
Our shadow by day, and our pillar by
night,
Our King, our Deliv'rer, our all!

Prayer was offered by Elder Ben E. Rich.

The choir and congregation sang the hymn:

God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

ELDER CHARLES W. PENROSE.

Sins of omission as well as of commission.—Two important points in President Smith's opening address.—Marriage and divorce.—Eternal wedlock. Christ's teachings as to marriage in the resurrection.—Also as to Divorce.—The sealing and loosing power.—A spirited testimony.

I am very thankful for the privilege of meeting with the Latter-day Saints in general conference, once more. A person has to go away from home, I think, in order to fully enjoy the blessings of home on returning; and I think we will find that to be part of our history; if we are privileged to return home to our Father in heaven, and renew the associations which are to be had in His presence, we will enjoy them

more than ever in consequence of our absence for a while on the face of this earth. I think, also, that one enjoys the blessings of health very much more because of occasionally receiving a reverse. The Lord has been very merciful to me in this regard, as well as in many others, for which I feel deeply grateful. But this morning, and for two or three days past, I have been suffering from a severe cold, which I hope to overcome and then to appreciate still more, if possible, the blessings of good health. I trust that during the time I occupy this morning I shall be inspired by the Holy Spirit, which has rested down so generously upon our brethren who have addressed us already, and that I may be able to make myself heard, without difficulty, in this large congregation. This is a beautiful sight to look upon. To see so many of the sons and daughters of the living God, gathered in solemn convocation, to worship the Lord, to sing His praises, to call upon His holy name, to receive instructions from those who are appointed to be ministers of the Most High to the Saints and to all the world, is a great privilege which I hope all who are present appreciate and also the blessings of the beautiful weather we have.

I have closely followed the remarks that have been made to us while we have been in conference, and particularly the opening address by President Joseph F. Smith, in which he covered a large area of

thought and of action, and presented to us in terse sentences, very pointedly, the conditions of the work of the Lord in the different parts of the earth. I found in them great cause for congratulation, to think that the work of the Lord is spreading and extending so widely, and that the faith of the Latter-day Saints is manifested in their good works. We expect that there will be some people, always, in the Church—until that which is perfect has come—who will not live up, fully, to the teachings of the Lord through His servants, and to the covenants and obligations which they are under to serve Him in all things. So we hear something on both sides—the good works that are being performed and the things that are omitted; for there are sins of omission as well as sins of commission. When the time comes that we shall give an account for our deeds while we were in mortal flesh, we will find that we shall reap the consequences of our actions, and also the effects that follow from neglect and from omission or failure to live up to the requirements of the gospel. These things are brought to our attention when we assemble in conference, so that we may do better in the future than we have done in the past. There is always room for improvement. We hear that very frequently, and we realize it for a fact, in our experience, when we look upon the past. We should be prepared for the future; that is to say, we should be more diligent, if possible, than we have been, and not again neglect those things that we have left undone. Our minds are called to those things that we have left undone, by the teachings of our brethren, and I hope that when we go away

from this great assembly to our respective places of abode, we shall feel determined in our hearts to live according to the principles of eternal life which have been taught to us while we have been together, and to serve the Lord in all things.

One subject touched upon by the president, in his remarks to us at the opening, was in relation to the marriage question. We learn from him that during the year 1910, in addition to the marriages performed in the temples of the Lord, in which that grand sealing ordinance is administered, by which men and women are united together in holy matrimony for time and all eternity, about eleven hundred unions had taken place outside of the temples, most of them, perhaps, performed by what is called a civil ceremony—according to the civil law. Now, while this is a matter to be regretted, to think that so many people who are members of the Church neglect their opportunities to receive the highest blessings, and will be content with that which comes from a marriage for time only. We do not repudiate these ceremonies when they are administered by a person authorized by the law of the land to perform marriages. They are recognized in the Church for what they are; they are civil contracts, when not solemnized by a man holding the priesthood of God; but they are legal contracts, and the people who enter into them are bound by them—in honor and according to law. We understand that, or should understand it, and our friends who are not of us ought to know, that we recognize the ordinances that are performed under the laws of the country, as binding according to what they are; that the civil marriage that is performed

by men holding civil authority is simply till death parts the pair. When death comes, that is the end of the contract, as we understand it; and we understand it that way because the Lord has so revealed it.

In a revelation contained in section 132 of the Doctrine and Covenants, we learn a little about the eternity of the marriage covenant. The Lord has revealed, that when a marriage is performed under the sealing ordinance which He has revealed, by persons who are appointed and ordained and authorized to seal on earth and it shall be sealed in heaven, that a union of that kind will extend beyond the grave; and that when death parts the individuals, the marriage is not dissolved, but continues and goes on, and if the parties are fit for it, worthy of it, it will be continued forever, and of the increase of their posterity there will be no end. There is something grand and glorious in this manifestation of light and intelligence from the Lord. When people have that real regard for each other which is true affection—I do not refer merely to that which is sometimes called love, and is merely passion—but when two souls, though perhaps not with “but a single thought,” and two hearts which may not, perhaps incessantly “beat as one,” are really united in spirit, loving each other, trusting each other, having confidence in each other, having that admiration for each other which comes from true respect and from a recognition of virtue and honor and everything that is good and great, and having the desire and disposition to pass by the weaknesses of mortal flesh, of human nature—those little failings that sometimes disturb the heart and the home,—I say when people

are thus joined together in spirit, in addition to the sealing ordinance and ceremony which the Lord has instituted, there is something very hopeful, and encouraging and joyful in the thought that though death may part them, yet in the resurrection from the dead they shall come forth and enjoy the fulness of the blessings of the family relation. In the resurrection, the man will be a man, and the woman will be a woman, with all the faculties and powers with which the sexes are endowed, both of spirit and of body, the body being restored to the spirit, and the spirit to the body. These being living souls,—like Adam and Eve when united in the garden of Eden before death came into the world—will go on, increasing in that affection, and love, and admiration, in power, and in dominion, and in the blessings of the family relation. This will continue forever, and there will be no more partings, because there will be no more death; sorrow and sighing will flee away, and happiness and joy will abound; and in the presence of God, the Father, and Christ, the Son, and holy beings of that order, they will associate in all things that are good, and great, and elevating,—and all eternity will be opened to them for exploration, and experience, and increase in that bliss that can only be had in an eternal state of existence. This is one of the glorious things revealed through the great prophet of the nineteenth century, of which the world was in ignorance, and on which the world, today, is in the dark. We should rejoice in the manifestations of the Lord in this as well as in a great many other respects.

Now, in relation to this subject, I have heard some people, not only

in the world but even among the Latter-day Saints, making a query as to the correctness of this doctrine because of a few words spoken by the Savior, when He was consulted by the Sadducees in regard to a woman who had a husband, and he died, and under the Mosaic code the deceased man's brother had to take that woman for his wife. She had a long experience in the marriage relation, for it appears that consecutively she had seven husbands. The Sadducees wanted to know what Jesus had to say in regard to this matter and, particularly, whose wife she would be in the resurrection. I think perhaps I had better read a few verses on this subject. You will find them in the 22nd chapter of Matthew, also in the 20th chapter of Luke. When you have time, read both together, because Luke uses a little different language from that which is employed by Matthew, but the ideas are the same. I shall commence at the 23rd verse:

"The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

"Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

"Now there were with us seven brethren: and the first, when he had married a wife, deceased, and having no issue, left his wife unto his brother: "Likewise the second also, and the third, unto the seventh.

"And last of all the woman died also.

"Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her.

"Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

"For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."

Now, generally, when this matter

is touched upon by persons who do not view the subject in the same light that we do, they simply quote this one verse: "For in the resurrection, they neither marry nor are given in marriage, but are as the angels of God in heaven." In reading the scriptures, whether the Old Testament or the New Testament, in order to understand them properly we should not take one isolated text, but read it in conjunction with the context, then we get the meaning of the writer or speaker. The Sadducees came to Jesus, as the Pharisees also did occasionally, tempting Him and trying to get Him into a tangle in His sayings; but they did not succeed; to use a modern popular expression, He generally "came out on top." The Pharisees, on this occasion, were very much elated when they found the Sadducees had been turned down, and they came and congratulated Jesus on His replies. Now, he was speaking of the class of people to whom the Sadducees referred. Under the law of Moses marriage for eternity was not celebrated, except at the exceptional times when the Melchizedek priesthood was given to men on the earth, which we can read about in the Doctrine and Covenants, section 132. Therefore, the marriages under consideration were for time only, and those persons to whom Jesus Christ was referring, were, as we read in the 20th chapter of Luke, where the same subject is touched upon, "the children of this world," not the children of the kingdom.

"The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage."

Christ said further: "They are as the angels." What is the condition of the angels? According to the revelation that I have briefly referred to, they are those that are not worthy of that "far more and eternal, and exceeding weight of glory" that comes to those who obey the fulness of the gospel and receive the ordinances of the new and everlasting covenant, who are sealed for time and for all eternity on the earth, and their marriage is sealed in heaven. They, then, who are called "the angels," are "ministering spirits unto the heirs of salvation and exaltation." They are waiters upon those who are worthy of this "more exceeding weight of glory"—the exaltation that "continues the seeds forever and ever, wherein the Father is glorified;" so that those who only obtain the position of the angels are not in the condition of those who obtain the greater blessing and exaltation. They come forth in the resurrection, according to that revelation to us, "in their saved condition, separately and singly;" therefore, they are not numbered among the Gods, but among the angels, or those that minister unto and are messengers and servants of "the heirs of God and joint heirs with Jesus Christ." Now, you take these two chapters, that I refer to, together, and I think the matter will be made very clear to your minds. Jesus did *not* say, as some people imagine He did, that there is no marriage after the resurrection. You can't find it anywhere. I do not say, this morning, that marriages are solemnized in the resurrection state, but I do say that marriages can be performed on the earth by representatives of those who have passed away; and that these, being sealed by the holy spirit

of promise, by him who is anointed, both for time and for all eternity, having the keys thereof, will stand good forever, and those for whom they are performed will receive the full benefits and blessings thereof. I say again that what I have read to you and what there is in other parts of the scripture, concerning this subject, do not convey the idea that there is no such thing as marrying and giving in marriage after the resurrection. All these affairs, of course, are in the hands of Him who knoweth all things. Thank God, there is one great Supreme Judge, and many things that may be done here on the earth, in the flesh, or left undone and neglected, can and will be supplied by the supreme judge of all, when necessity requires, and those who are worthy to enter into this great exaltation will find that a plan is prepared and that God, who is the Great Judge, will put all things right that may have been done wrong here on the earth. Many things may be performed here in ignorance, or with lack of experience, but the Lord will make it all up, in the future, to those who are worthy of obtaining this great exaltation.

Now, I regret that there should be so many persons, eleven hundred persons, connected with the Church of Jesus Christ of Latter-day Saints, who have not been able or have neglected to obtain the benefits of this sealing ordinance. These grand Temples that have been erected according to a divine pattern revealed from heaven, are for the benefit of this people. I am glad that we have four of them; I hope the time will come, and I have no doubt of it, when many more will be erected in different parts of this glorious land of Joseph, and even

in other lands; when necessity requires they will be erected for the performance of ordinances for the living and for the dead, that the great work of the Millennium may go on, and the way be prepared for God to come and dwell among His people, and "wipe away all tears from their eyes." I would exhort my brethren and sisters who have influence among the people, particularly our brethren who are called to preside in the various wards and stakes of Zion, to instruct the Saints on these matters; instruct the fathers and mothers as well as the young people upon the blessings and benefits of obtaining a proper ordinance of marriage, which is not merely till death parts them, but which will extend beyond the grave. This is an ordinance that will enter into the world behind the veil; that will stand good and true before the Lord in the resurrection of the dead, when the man and the woman, separated by death, but who have been sealed by this sacred ordinance, shall come together again and stand at the head of their posterity; and all of their posterity who are worthy will enter into that grand patriarchal order of family government, and, as I have said, of the increase thereof there will be no end.

The Lord told Abraham about this matter when He showed him the stars by the gift and power of God, by which he could discern things something like God does Himself. Abraham beheld the multiplicity of worlds that the Father had created, as the Lord also showed Enoch. The Lord told Abraham that if he could count them, so he could count his seed; that his seed should be as numerous as the sands on the seashore,

and as the stars of the heaven, for multitude. You cannot count them. The multiplicity of the posterity of those who enter into this grand order of family government, sealed on earth and sealed in heaven will go on forever, while the stars shine, while the throne of God endures; while the glory of God, which is intelligence, continues to scintillate and be manifested among the myriads and hosts that inhabit the eternal worlds. This opens up a subject too broad and wide for me to enter into fully this morning; but I draw the attention of my brethren and sisters to this grand and solemn ordinance that God has instituted—the everlasting covenant; and those who have the opportunity to enter into it, and do not are under condemnation. A stronger term is used in the revelation—"then are they damned." Why? Because the end of their increase comes at death; their power and dominion at the head of a family ends when the grave yawns to receive their mortal bodies. But those who obey these ordinances, in the spirit and power thereof, arise when the Lord shall call them; they will be "Christ's at His coming," and He will call their sleeping dust to life, and they will be joined together, not only the spirit and the body be reunited, but the happy parents will come together again, as "Adam and Eve will stand at the head of a multitude, quickened and raised from the dead." Teach this to the Saints, and if they will not receive it, then they will have to suffer the consequences.

Now, a few words in regard to a kindred subject, touched upon by President Smith; that is in regard to divorce; for the questions of marriage and the question of divorce,

particularly in these latter days, have to be viewed together. The president expressed his feelings that he had no objection if the Congress of the United States desire to take up this matter, but that they should legislate upon the whole question of marriage, forbidding plural marriage, if they wish to do so, establishing what shall be a legal marriage, if they desire, and showing in what manner that civil marriage can be dissolved by competent divorce. Now, what I wish to draw attention to, particularly, is this: There is an idea prevalent in the Christian world, and it obtains to some extent among us, that the Savior of mankind declared there could not be a proper divorce, except for one great sin. On that matter we must read the context as well as the text, in order to understand what he had to say concerning it. This time it was the Pharisees that came to Jesus Christ and asked Him a question. He made a reply, but his reply is only partly quoted, generally. Here is what is quoted: "And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." That is taken in an isolated way and established as a rule—not that the Christian world carry it out, by any means; but they point to it, and the great preachers of the times, in the various Protestant churches as well as in the Catholic church, hold to it as a principle—that a man or woman cannot be divorced properly, except for that one offense. Now, did Jesus say that? No, He did not. Here is what He said, as I will read to you:

"The Pharisees also came unto him,

tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

"And he answered and said unto them, Have ye not read, that He which made them at the beginning made them male and female,

"And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

"Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

"They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

"He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so."

Then He goes on with the words I have read to you, referring to the arbitrary rule which you can read in Deuteronomy twenty-fourth, in regard to putting away a wife. Moses said if a man married a wife, and he found some defilement in her, he could give her a writing and tell her to get out, give her a bill of divorcement and tell her to go away. That is what they were talking about, and Jesus Christ did not believe in that kind of thing; and, therefore, He said a man could not put away his wife except for one cause. That is not a question on the principle of divorce, when the decision is given by a civil or ecclesiastical tribunal. Jesus Christ did not say that a woman should be compelled to live with a man who is a brute, filled with all kinds of filthiness, who injures her and beats her; or, if he does not use a club beats her in spirit till she is sore and wounded and distressed, and it is a misery for her to live with such a being. He did not say it was wrong that she should get a divorce; He did not say that if she married

a man who was vile, and drunken, and corrupt, a disgrace to humanity, that she should be compelled to live with him. Nothing of the kind. I might go on and describe conditions that exist in many married families, but I do not want to take up the time; I merely want to call your attention to this fact, that in these passages which are so frequently quoted, Jesus Christ did not lay down any rule by which divorces should be obtained either in an ecclesiastical court or a civil court; He was talking to the question that was propounded to him, which was, Is it lawful for a man to put away his wife "for every cause," as under the law of Moses, giving her a bill of divorcement and telling her to go away; and He pronounced against that.

Under the law of God a man and woman should be joined together for all eternity, she to be bone of his bone, and flesh of his flesh, spirit answering to spirit, soul to soul, joined together with an eternal bond, to exist in life, in death, in the resurrection, and throughout the countless ages of eternity; this was the union at "the beginning;" that is the right kind of marriage, and the marriage that we Latter-day Saints should support and sustain and teach to our children, that they may enter into it prepared to gain the benefits thereof. But the power that can seal can unseal; the power that can bind can loose, according to the eternal principles of right, and that power has been in the Church of Jesus Christ whenever it has been established. These things can be regulated in the Church under proper rules and regulations according to justice, mercy, equity, and truth. But in the quotation I have read, Christ was talking

about the old Mosaic practice of a man putting away his wife, simply by giving her a bill of divorcement, he being the judge and the executor of his own decree. Christ taught a better law, and, thank the Lord, it has been revealed anew in the days in which we live. We have it written in the book of the Lord, in the Doctrine and Covenants, which we can read at our leisure.

My brethren and sisters, I am thankful that I am connected with a Church in which the word of the Lord is declared, in which the counsels of God are made manifest, in which everlasting covenants can be entered into and sealed for time and for all eternity, which shall not be disrupted at death but shall be continued forever and ever, for the glory of God and the joy of His people. I bear my testimony to you, this morning, that I know this work is God's work. I know that He lives, that he is our Father, the Father of our spirits; that our spirits are, in form, like unto Him, and our bodies have been made to conform to the spirit, under the laws of generation that God has established, to which there was no beginning, and of which there shall be no end. We have not sprung from the lower orders of creation; we are the sons and the daughters of the living God. I bear testimony that Jesus of Nazareth was the Christ and *is* the Christ, the Son of the living God, in body and in spirit; that He is our Redeemer, and that by obedience to His laws and commandments we shall go on through all eternity increasing in light, and knowledge, and bliss, and power, and dominion. I pray God to bless this congregation. I bear testimony that we are led today by the living oracles. The man who stands at

the head succeeds to all the keys and powers and authorities revealed from God, through men who lived on the earth in the past, who restored their keys to the Prophet Joseph Smith. Every key and power restored by that means is held in the Church and vested in the man who now stands at the head. I bear testimony to his integrity, and his honor, and his truth, and his devotion to that which is good, which I have learned through long experience and acquaintance. I hold him up in my faith, in my prayers, in my acts and works, and I am glad to know that the great bulk of the Latter-day Saints do the same. God bless him and preserve him, that he may stand at our head for many years. God bless this work, that it may go forth to victory in every land and clime. I know that the efforts which are now being made to retard its progress will hasten it onward, will open the way by which thousands will be brought to investigate and come to a knowledge of the truth. The work of God shall prevail; evil shall be overcome; darkness shall be dispersed; and the rule and government and dominion of the Almighty shall be established from the rivers to the ends of the earth. God help us to be faithful and true in all things, to understand the truth as it is before Him, and walk in the light thereof, to do those things that we should do, and to leave undone those things that we ought not to do, to have no sins of omission any more than of commission; that we may gain the great exaltation in the presence of God our Father, through Jesus Christ. Amen.

The popular hymn, "School thy feelings, O my brother," written by

Elder Charles W. Penrose, was sung by Elder Horace S. Ensign, to appropriate music recently composed by Prof. George Careless.

ELDER CHARLES A. CALLIS.

(President of Southern States Mission.)

My brethren and sisters, if the Lord will condescend to favor me with His Holy Spirit, I shall endeavor to address you, for a few moments, in response to the instruction of our beloved president.

My soul has feasted upon the good things we have heard during this conference. The great thought that has been borne home to my soul is this, that not only do we desire the friendship of all good men and women, but it is the desire of our hearts to be friends to all mankind. Paul says that unto the ambassadors of Christ is committed the gospel, or the ministry of reconciliation. Men are reconciled to God and to principles of righteousness by obeying the gospel of the Lord Jesus Christ. We do desire and work, with our hearts and with our hands, to this end, that all men may come to a knowledge of the principles of the gospel and to the truth of the glorious fact that Jesus is the Christ.

There is no better friend to humanity than the president of this Church. There are no better friends to all the people of the world than the authorities of this Church; from the general authorities to the stake authorities and to the ward authorities, all are the friends of mankind, and they are working day and night to bring to pass the salvation of the sons and daughters of God.

There is no way that men and women can be reconciled unto the Lord, except by obedience to the principles of the gospel, that teach men and women to have faith in God. In this age of unbelief and skepticism, we are preading with the children of our Father to believe in the Lord, to have faith in Him. The friendships of the world shall perish and pass away, but the love of God will live forever. We are told in holy writ that the man who puts his trust in the arm of flesh shall be cursed. You remember reading of the noted Cardinal Wolsey who lived to please his king. He enjoyed the favors of that mighty monarch for a time; but the smile of the prince changed to a frown, and he dismissed Wolsey from his presence. Wolsey, when he went into exile, uttered these memorable and pathetic words: "Had I but served my God as faithfully as I have served my prince, he would not have deserted me in my old age."

We believe that men should repent of their sins and come unto God. Men and women should take upon themselves the yoke of Christ, for His yoke is easy, and His burden is light; but the burden of the transgressor, the man who dissipates, of him who elects to serve Satan is grievous to be borne, and he goes down a slave to sin and a victim to those passions and appetites for gratification of which he has sold his birthright. It is not good business to sell our birthright for a mess of pottage. Thank God that in this day He has ordained a means for us to obtain a forgiveness of our sins. Those who enter the Church by baptism, who take upon themselves the name of Christ by being baptized, come up out of

the water, their faces glowing with happiness, and they testify that God has forgiven their sins, having been baptized by one holding authority. After baptism they receive the gift of the Holy Ghost, by the laying on of hands, and they walk in the fear of the Lord and, "In the comfort of the Holy Ghost." We are comforted by the Holy Ghost, because we are established in a knowledge of the truth, and we need not to be taught by, nor accept the vagaries of men. In this day and dispensation men have been raised up who can say, by the power of God, "Thus saith the Lord." We are told by the Psalmist that "the law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." So in this intelligence, walking in this comfort, what care we for what the world say about us? What need we care for the slanders that are uttered against our leaders? We know and God knows that these accusations are false. Some day the world will learn that they are false, and will give these traducers the treatment they deserve for the scorn and ridicule they have heaped upon us, they will surely receive the treatment that their untruthful utterances deserve.

I thank God that when we are in the line of our duty we are serving Him, and that we truly are friends to all mankind. I am proud of the body of noble men who lead this Church. They are men who, in the various professions would make brilliant, and successful careers, but they are wearing out their splendid lives and using their talents to serve the Church and people of God, and thus are serving the Lord Himself.

The liberty of the gospel gives us a larger conception of the liberty

we enjoy under this great government. We stand alone among all the churches in teaching that the Constitution of the United States is a divinely inspired instrument, that God raised up those self-sacrificing and heroic revolutionary fathers to struggle for, and to achieve that measure of freedom to which the children of men were entitled. Again, in preaching what is contained in the Book of Mormon we are declaring and affirming that America is choice above all other lands, that it is a land given to the seed of Joseph, by our Father in heaven. Right here is evidenced the broadness and liberality of our belief, respecting the rights and privileges that may be enjoyed by the people dwelling on this hemisphere. Though this land was given to the seed of Joseph, though it was reserved by the Almighty especially for those to whom it was promised, yet the Book of Mormon tells us that the Gentiles, if they repent and believe in Jesus Christ the God of Israel, shall share in that inheritance, share this glorious land with the children of Joseph, and receive the blessings of this land, which is choice above all other lands on the face of the earth. This splendid promise in the Book of Mormon is in harmony with, and like unto a similar and equally splendid promise contained in the Bible, concerning the Gentiles on the eastern hemisphere. The Apostle Paul declared that all those who had faith should be called the seed of Abraham, that they should rejoice, and enjoy the blessings of Abraham. So upon this land, the Gentiles, if they repent and come unto the Lord, will be numbered among the remnant of Jacob, and they will share in the blessings and joys that await the

descendants of Joseph, the patriarch of old.

I rejoice in the completeness of this gospel, it is the same gospel that was taught by Jesus and the apostles, many centuries ago. Can a people who believe in the Book of Mormon be disloyal? Can a people be disloyal who sincerely teach and preach from this book that no kings shall be raised up unto the Gentiles on this land? No, it is impossible, impossible; we are loyal, and true. We believe in the glorious destiny of this great republic; we believe that its principles shall extend to the uttermost parts of the earth, that the shackles of bondage, and serfdom of all kinds, shall be stricken from the limbs and consciences of mankind, until the children of men everywhere shall stand forth in the enjoyment of that full measure of political and religious freedom which God the Father designed that they should have. This we are proclaiming to the world.

We say to all people: Believe in God, believe in Jesus Christ, the God of the whole earth, and you shall share these blessings. Is this wrong doctrine? For which of these good works does the world stone us? Is it disloyal to preach faith in Jesus Christ? Is it narrow to say to all the world, to all mankind, If you will repent of your sins and come unto the Lord, He will accept you as His children and you will enjoy the salvation that God has in store for all His sons and daughters? I rejoice in this mighty republic. If we believe in Jesus, if we follow His commandments, this nation, God has declared, shall be fortified against all other nations. If the people will but serve Him, no nation shall conquer this; no nation, no two nations, or any num-

ber of nations, can ever prevail against this mighty republic if we ground our faith and works in the Gospel of Jesus Christ, and honor Him as the Redeemer of the world. Standing on this faith we can say:

Then conquer we must,
When our cause it is just,
And this be our motto:
"In God is our trust."

And the Star Spangled Banner
In triumph shall wave
O'er the land of the free
And the home of the brave.

Amen.

The choir and congregation standing, sang, with enthusiasm, two verses of the American patriotic hymn, "The Star Spangled Banner."

ELDER GEORGE F. RICHARDS.

Episcopal Bishop D. S. Tuttle's tribute to the "Mormons."—Personal testimony concerning integrity of Church authorities.—The Church should not be judged by actions of some wayward members.

We have heard, during this conference, many testimonies and some statistics in evidence of the faithfulness and the goodness of the Latter-day Saints. I have another witness and testimony to present to the Latter-day Saints, this morning, a clipping from this morning's paper. It is so refreshing to hear, from the lips of a minister of the gospel in the world, good words spoken of the Latter-day Saints, and especially out in the world where it could not be charged they were for the ears of this people. I felt to appreciate this testimony and to read it in your presence:

"Pays High Tribute to the Mormons.
"They are Among Best People in America,
"Says Episcopal Bishop Tuttle.

"Special to the Herald Republican.
"New York, April 6, 1911.—Daniel Sylvester Tuttle, presiding bishop of the American Episcopal Church, preached today in Saint Clement's P. E. Church, before a large congregation. The church's mission work was his text. In 1867, immediately after the Civil War, he said, I was sent by the Episcopal Church as a missionary to the Mormons in the state of Utah. I can say, without exaggeration, that the Mormons are among the heartiest and best people in America, and are known in the West as kind-hearted and pleasing in manners. In Utah I had a class of boys and girls which was instrumental in giving me the idea of how essential the young folks are in building up the church of the future."

I desire to avail myself, my brethren and sisters, of this opportunity of bearing testimony to the truth of the things we have heard during the several sessions of this conference. I know that they are true; and that they have been prompted by the Spirit of the Lord, and by that Spirit I know that they are true; and I feel thankful that they have found a ready response in my soul. I would make the sentiments and truths expressed my sentiments on this occasion. I am sure there is conviction in the hearts of all those who heard the words of our beloved president, in the opening session of this conference, for his words had no uncertain sound or meaning. There is no equivocation nor ambiguity either in the words spoken or in the spirit which actuated them. I rejoice that God has given to the Latter-day Saints a measure of His Holy Spirit by which, when we hear these things, we can determine and know wheth-

er they are of God or whether they are of man.

I bear my testimony to the faithfulness and devotion of the authorities of the Church, and of the Latter-day Saints—during the past five years, I have been very intimately and closely associated with the First Presidency and the Twelve. Every week, when I have been within reach, I have attended, with them, solemn meetings of prayer and counsel for the welfare of the Church and of the Latter-day Saints, and I have been with these men in visiting the stakes of Zion. I have heard their testimonies, I know their lives, and I have been convinced, because of this more intimate association, which I have had with these general authorities of the Church, during the past five years, that my judgment and conclusions formerly reached concerning them, and their integrity, were correct, that they are indeed righteous men of God, I do know that they are. Concerning our president, who is guardian of the means, the tithings of the Church, as trustee-in-trust, I know that he does guard the tithings of this people with a jealous care, jealous for the Church and for the Latter-day Saints. I know that he is not extravagant or unwise in expending those means, and that he does not consent to their expenditure only when the recommendations therefor are indorsed by his brethren. I know him to be honest; I know him to be a pure man, a man who is perfectly trustworthy; and I know that his counselors, and the twelve, and all these general authorities are men of the same kind; that their hearts and souls are wrapped up in this work, that they seek the welfare of the kingdom of God and of His people, and the sal-

vation of the souls of men, before everything else; they sacrifice all personal interests for the cause of truth. This is my testimony concerning these men.

I rejoice in the testimony we have just heard, in the singing, and in the prayers. I am reminded, especially, of the most excellent prayer offered this morning, and particularly that part of the prayer wherein our Father in heaven was petitioned to allow nothing to come between the Latter-day Saints and the authorities of the Church, to destroy their confidence. I see in this congregation, and have seen in the various congregations of the Saints, during this conference, representatives from our colonies in Mexico, from our stakes in Canada and the stakes in Arizona, the most remote stakes in the Church, and various other stakes throughout the Church. I would that all the Latter-day Saints could have been here, and could have heard and felt what we who have been privileged to be in attendance at these meetings have heard and felt, for I feel that their confidence in the authorities of the Church would have been strengthened thereby. I feel that that is what is needed today, since enemies are assailing the leaders of the Church and would make the people of the world, including Latter-day Saints, believe that our leaders are insincere, that they are immoral, that they are everything but what the Saints believe and really know them to be. To hear the voices and feel the spirits of these men, I believe, is convincing to the Latter-day Saints, although it may not be to those of the world who are not in possession of the Holy Ghost, not having yielded obedience unto the principles and ordinances of the

gospel that would entitle them to that most choice gift.

In considering the statistics, yesterday, I thought of the devotion of the Latter-day Saints in the payment of their tithings and offerings. With the proceeds, the tithings of the people, we heard what is being accomplished in the Church—not so much in detail what is being accomplished in the mission field, or in the Church schools in Zion, but what has been expended from the tithings of the people in the legitimate enterprises and avenues in which the tithings are directed. But the thought was this, in my mind—who provides and supplies these means? Why, these humble Latter-day Saints. Though there are some who are in very humble circumstances, I trust there are none really poor, or none who are suffering among us; there ought not to be; and we would charge the bishops of the wards that they see to it that there shall be none in want of the necessities of life. Every man and woman, every individual who has contributed, who has paid a full tithing, has done his full quota in the great work of establishing and maintaining the Church schools, so far as the tithings of the people go in that direction. The same may be said with regard to the missionary work, and the maintaining of the poor, or for charitable purposes. The Lord will remember His people for their faithfulness, and will abundantly reward them with the things pertaining to this life and eternity. I admonish the Latter-day Saints to not tire but to continue on and on, and see to it that when we give our tithings that we give them ungrudgingly; that when we give our offerings our hearts go out therewith, that it may be counted unto us for

righteousness, and that we may receive a blessing from the Lord.

Now, I feel to say that we are a good people, but we are not perfect Latter-day Saints; and, until we attain perfection, we should continue to labor and strive to overcome our imperfections, our weaknesses, and work the works of righteousness. There are some enrolled in the Church who are in such a condition, I am sorry to say, that were they outside of the Church they could not be admitted. The Lord has designated some of the qualifications which men and women should possess in order to become members of the Church of Jesus Christ of Latter-day Saints, and here are some of those qualifications.

“And again, by way of commandment to the church, concerning the manner of baptism of those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, have a determination to serve Him to the end, and truly manifest by their works that they have received of the spirit of Christ unto the remission of their sins, shall be received by baptism into the church.”

And I may say, and no others.

There are some whose actions are such that we are convinced they do not possess the spirit of repentance, they have not broken hearts and contrite spirits before the Lord, and their conduct brings reproach on the Church. We sorrow at this condition, but what will you do? We are judged, as a people, largely, by the conduct of the adherents to this faith, and the doctrines of the gospel; so that no man claiming a standing in the Church is at liberty to disregard the com-

mandments of the Lord, to be a drunkard, or to be immoral, or otherwise set a bad example. The lives of those who profess to be Saints should conform strictly to the precepts of the gospel, should be in complete harmony therewith. When people see those whose lives are not in harmony and not commendable, I would have them know, whether they be in the Church or out, that it is due to the weaknesses and fallibilities of mortal men and women, and no action or conduct of any individual, however high he may be in authority, can affect the infallibility of the Gospel, change the truth, or make the truth a falsehood, or render any ordinance of the gospel unnecessary. People ought not to reach wrong conclusions in judging the work of the Lord, and the people of the Lord, because of the unrighteous conduct of some individuals. It may be asked, why do you retain them as members of the Church? The only answer I have to make is this, Our mission is to save and not to destroy; and while they are members of the Church, we will labor for their reformation with a hope of bringing them, sometime, to repentance, and faithfulness in serving the Lord. That is our mission.

I want to say to the Latter-day Saints, if you would sustain the president of this Church and his counselors, and all these general authorities, and those who preside over you in the stakes and wards, and in the various organizations of the Church, keep the commandments of the Lord and do your duties; that will sustain them best and give those officers the greatest joy and satisfaction, as it brings joy and satisfaction to the Lord to see His children serving

him faithfully. As the Lord has said in a revelation, His heart rejoices when one is brought to repentance. Now, since there is no salvation in sin, and no forgiveness of sins except through repentance, therefore repentance is in order for us all. According to the word of the Lord, through John, "all are sinners;" of course, of different degrees of gravity, some in the commission of sin in wrong acts, and some through neglect of duty, as we have been told here already, "for he that knows to do good, and doeth it not, to him it is sin."

I desire to call attention to this truth, that while some of us have grown in the Church, have overcome traditions and faults which we had in the world, and have devoted ourselves, in a measure, to the building up of the kingdom, since none of us are perfect there is room for advancement and progress, and all should labor, regardless of how high we have ascended the ladder towards perfection; we should still continue to climb; there is room for improvement for all. There are different sins, and there are different degrees of sin of the same kind. For instance, the word of the Lord has come to us that we must observe the Sabbath day, to keep it holy. Some men disregard this commandment to the extent that they go to their fields and work upon the Sabbath day; some attend horse races, or theatres, or pleasure resorts, etc., on the Sabbath day. Others have advanced so far towards perfection in righteousness that they cannot look upon such conduct with toleration; it is sin and wickedness in their sight, and yet some of them, perhaps, will justify themselves in going out for a carriage ride, or an automobile ride,

or perhaps remain at home on the Sabbath day, although the commandment is that we shall meet together, partake of the sacrament and worship the Lord our God. Some justify themselves in sitting down in idleness throughout the Sabbath day. We have all an opportunity to measure ourselves and see what we are, and how we compare with the standard given us by our great exemplar, the prototype to mankind, Jesus our Lord, and the doctrines which He taught. I exhort the Latter-day Saints to faithfulness, to be hearers of the word and doers also, and not hearers only, deceiving ourselves.

Now, may the blessings of heaven rest upon you. I do feel the weight, the power and the blessing in the benediction pronounced by our beloved president, by virtue of his priesthood and authority, and in the name of Jesus Christ. I rejoice with you in it, and hope and pray that God will fulfill it to all unto the very letter, and save us in the end in His kingdom, through Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

Out of deference to the love we bear, and always have borne, and always hope to, toward the sons and descendants of President Brigham Young, I will read this telegram which I hold in my hand:

"President Joseph F. Smith, Salt Lake, City, Utah:

"Regarding it as a sacred duty and glorious privilege, I report at conference time with humble assurance of faith and prayers for you, the brethren, and Saints. As my hope to be present is unrealized, my prayers are more fervent for the way to open for October. With warm regards,

"Respectfully yours,

"JOHN W. YOUNG."

The choir and congregation sang the hymn:

The Spirit of God like a fire is burning!
The Latter-day glory begins to come forth;

The visions and blessings of old are returning,
And angels are coming to visit the earth.

Benediction was pronounced by Elder Joseph E. Robinson.

Conference adjourned until 2 p. m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m., in the Tabernacle.

President Joseph F. Smith called the congregation to order.

The choir and congregation sang the hymn:

O, say, what is Truth? 'Tis the fairest
gem

That the riches of worlds can produce;
And priceless the value of Truth will be,
when

The proud monarch's costliest diadem
Is counted but dross and refuse.

Prayer was offered by Elder David H. Cannon.

The choir sang the hymn:

Onward, Christian soldiers!

Marching as to war,

With the cross of Jesus

Going on before.

ELDER ORSON F. WHITNEY.

A suggestive question.—The marvelous work of God.—The believing and the skeptical.—Illustrative anecdotes.—The Iconoclast abroad.—"Mormonism" remains unshaken.—Science and Religion must agree.—All truth one.

It is a common custom, too common, I think, with some of the elders of Israel, when called upon

to address a congregation, to proclaim at the outset that they have nothing upon their minds. I have often thought it a most superfluous statement; for, when true, the congregation finds it out very quickly, without any information in advance. I have also thought this in relation to it—What right have men of God to have nothing upon their minds? What right have those who have been commanded by the God of heaven to become learned, to seek knowledge out of the best books, to seek learning by study and also by faith, to store up in their minds continually the word of the Lord, in order that the Holy Spirit may have materials to select from, when the proper time comes for the framing of a discourse—what right have men, or a people, so instructed, to have nothing upon their minds? I leave the question here; it is sufficiently suggestive, without any further comment on my part.

I cannot say that I have nothing upon my mind. Unreceptive, indeed, would that mind be which had not received some good and lasting impression, some suggestion of further ideas and discourses, from what has been so well said during the meetings of this conference. I have plenty upon my mind; the difficulty is to get it off my mind, to choose from the many subjects that have been running through my thoughts, the theme most suitable for this occasion. In the hope that I may speak that which ought to be spoken by me, I humbly place myself in the hands of the Lord.

Seven hundred years before the birth of the Savior, a prophet of God, gazing down the vista of the future, proclaimed the coming forth of a marvelous work, even a marvelous work and a wonder, in the

presence of which the wisdom of the wise should perish, and the understanding of the prudent be hid. It is the belief of the Latter-day Saints that the fulfillment of this prediction, in its most marvelous phases, began in the spring of the year 1820, when Joseph Smith, the founder of this Church, received his first visitation from on High. It was something more than an answer to the boy's question, addressed in prayer to Deity, as to which of all the existing churches he should join; it was the beginning of a work destined to bring about "the restitution of all things," to gather into one "all things in Christ," and consummate all preceding phases of the work of God pertaining to this planet.

A preparatory work, we may reasonably conclude, had been wrought before the setting up of the Church of Jesus Christ of Latter-day Saints. I refer to the discovery of America by Columbus, and to the founding, by the Patriot Fathers, of the Government of the United States. Do not deem it an arrogant assumption that these great events were preparatory to the marvels and wonders foretold by Isaiah for the last days. I am aware that sneering remarks are sometimes made when this statement is put forth. "The idea," says one, "that the 'Mormon' Church should have the audacity to assert that it had as a forerunner the founding of this nation, or the discovery of the western world!"

In answer to this, I have but to say that something more than the setting up of a church was contemplated by the ancient Prophet, when he made this wonderful prediction. It meant the opening of the last and greatest of the gospel dispensa-

tions; it meant the gathering of the whole house of Israel from their long dispersion; it meant the introduction of the millennial reign, the coming of Christ to sway the sceptre over this planet; it meant the resurrection, the thousand years of peace, and the eventual glorification of the earth, which is yet to be converted into a celestial sphere, that beings of a celestial order may inherit it. And if you will only give the acorn a chance to spring—the oak an opportunity to grow, there will come a time when even the United States will not be ashamed to acknowledge that it was indeed a forerunner of this wonderful work; and the same with all governments, institutions, and events, all persons and powers that have been used by the Almighty from the beginning to prepare the way before the glorious advent of the King of Kings.

What I desire, specially, to call attention to at this time, is the marvelous character of the work of God. The opening event of this dispensation was the personal appearing of the Father and the Son, and their proclamation of other wondrous events that were to follow. Surely it was marvelous, when God Himself broke the silence of the ages, spoke again to man, and announced the approach of the great consummation! So marvelous, indeed, that many minds cannot grasp it, and are tempted to doubt, to deny, or give it an explanation unworthy of its stupendous character and significance. They hold that Joseph Smith did not really see the Father and the Son, but imagined that he saw them; that it was a mere concept or idea, and not an actual visitation. Some go so far as to declare that

an epileptic fit was responsible for the glorious manifestation.

I, for one, believe that Joseph Smith saw what he said he did; that it was an actual visitation, and not a mere concept, or flight of fancy. The theory that would account for his visions by ascribing them and their wonderful results to an epileptic fit, is too ridiculous for serious consideration. I believe that Joseph saw the Father and the Son—just how, I do not know; probably it was not with the natural eye—most likely with the inward or spiritual sight; but he saw them none the less, and they were there in person, speaking to him, while he beheld them. I accept his testimony concerning what the Methodist minister told him was “all of the devil.” I accept it as all from God. There is nothing more pathetic in “Mormon” history, to my mind, than those simple words in which the Prophet reasserts his claim to having seen, actually seen, the Father and the Son. Men might traduce him, might threaten him, might take his life, as they eventually did; but his testimony would be, and was ever, the same: “I knew that I had seen a vision, and I knew that God knew it, and I could not deny it; for I felt that if I did, I would offend God and come under condemnation.”

Subsequently, as Joseph declares, an angel appeared to him, giving his name as Moroni, and revealing the existence of the plates from which was translated the Book of Mormon, a record of ancient America, “the land of Zion.” I accept that literally. I believe the Prophet actually saw the Angel Moroni, that he conversed with him, and received from him the plates containing the Nephite record. Joseph al-

so affirms that John the Baptist, as a messenger from heaven, laid his hands upon him—upon Joseph Smith and Oliver Cowdery, and ordained them to the Aaronic priesthood, giving them power to preach the gospel of repentance, and to baptize by immersion for the remission of sins; also promising them a greater priesthood, that would empower them to lay on hands and confer the Holy Ghost. That greater priesthood—the Melchizedek—was afterwards bestowed upon these two young men, by the Apostles Peter, James, and John, and under the authority thereby conferred, the Church of Jesus Christ of Latter-day Saints was organized on the 6th of April, 1830.

It was indeed a wonderful work. The words of Isaiah were vindicated at the very beginning of their fulfillment; and in nothing more strikingly than in the realization of that part of his prophecy declaring that the wisdom of the wise should perish, and the understanding of the prudent be hid—bewildered, confounded, in the presence of God's marvelous work. More than ever is it "a rock of offense"—unto the Jews a stumbling block, and unto the Gentiles, foolishness. But they will change their minds in relation to it. Give the acorn—the oak, time to grow. "Mormonism" is yet in its infancy, and "only children and fools," it is said, "criticise half finished work."

There are tens of thousands of people who declare solemnly that God has given to them a testimony that these things are true; but there are millions who have no such testimony, and have never had the opportunity, most of them, to receive it. And even those to whom the opportunity has come, who have had

their attention drawn to this work, do not all see it alike. There are many good and honest people in all churches, in all countries, who do not see as we see; and I, for one, do not expect a Gentile to take a "Mormon" view of our subject. The spirit of this work is necessary to a proper understanding of it, and only those who have received of that spirit can possibly comprehend the marvels that it makes manifest. Nor is this any reflection upon natural intelligence; it is simply the assertion of a divine principle, that the things of God are only to be discerned by the Spirit of God. In the absence of that Spirit, which is only bestowed upon those who have bowed in obedience to the gospel, the wisdom of the wise perishes. Unless men and women humble themselves, and come as little children, believing in God and repenting of their sins, and have hands laid upon them for the gift of the Holy Ghost, they cannot understand this work, no matter how intelligent they may be.

A man is not a bad man because he is not what we call spiritually-minded, quick to believe in the marvelous, in spiritual mysteries and manifestations. The world is made up of two great classes of people—the spiritually-minded and the worldly-minded; and even among the former class some believe more readily than others. Some are naturally believing, others naturally skeptical, or so intensely practical that they demand demonstration before they will believe. We have a shining example in one of the original Twelve Apostles,—not a bad man—a good man, and one, moreover, who had the right to know, not merely believe, that his Lord had risen. That was the special

prerogative of those Apostles; it had to be more than belief with them. They could not go before the world merely with a message that they believed Christ had risen from the dead; they had to know it; it was their privilege to know; but the rest of the world were required to believe their testimony. That, in my opinion, is the reason why the Savior came to Thomas after He had said, "I will not believe, unless I can feel of the prints of the nails in His hands," etc. The Savior, condescending to re-appear, said to him: "Reach hither thy hand, feel the prints of the nails, and be not faithless but believing." Thereupon Thomas, no longer doubting, fell at His feet, exclaiming, "O Lord, my God!" Jesus then imparted this lesson: "Thomas, thou has believed because thou hast seen; but blessed are they who have believed and have not seen." Because, after all, whatever God's special dispensations to individuals, this life was designed for the exercise of faith. For the sake of their own spiritual development, men are required to believe, without seeing, without hearing, without feeling, unless the Lord chooses to make them special witnesses, as He did the Apostles. Perfect knowledge swallows up faith, and removes the opportunity for its exercise; while through the exercise of faith, made manifest by good works, we obtain the spiritual development for which we entered upon this our second estate.

All good men and women do not quickly believe; and all are not bad who desire demonstration. Hypocritical and corrupt "sign-seekers" are another class entirely. If only those quick to believe were acceptable to God, it would shut out mil-

lions of sincere and honest souls, worthy of the kingdom of heaven. It would condemn some of my own ancestors. If it is natural for me to believe—if my first impulse, upon hearing the testimony of a man of God, is to accept it, I owe it more to my mother than to my father; and yet he was just as good a man as she was a woman, though he could not see spiritual things so quickly. It was the same with his parents; his father was a business man, a practical man; while his mother almost lived in another world, she was so spiritual; but Newel K. Whitney was just as good a man as Elizabeth Ann Whitney was a woman, every whit as faithful and true. In the case of my mother's parents, the order was reversed. Heber C. Kimball was a giant of spirituality; he drank in the gospel as his mother's milk; while his wife, Vilate, was slower to comprehend and receive; yet there is no nobler name among the women of this people than Vilate Murray Kimball. She was not so ready to believe as was her husband, but once convinced, she was as firm as adamant, immovable. Therefore, I find no fault with those who are not spiritually minded, who cannot believe as readily as do others. It is largely a matter of temperament, and the work of the Lord has need of both kinds.

What I deplore, is a disposition prevalent throughout the world, to strip God of His divinity; to take from Jesus Christ everything pertaining to His Godhood; to do away with His miracles, His marvelous works, to question and even ridicule them; to deny that they ever were; to hold that Christ was merely a good man, a wise teacher; that His principles are only human pre-

cepts, and that there is no virtue in His atoning blood; that he is not the Son of God more than any other man, and did not come with a mission more divine than any good and great teacher before or after Him. I think this is carrying the practical too far. It suggests an abnormal development of the practical, resulting, perhaps, from neglect of the spiritual. Still, we cannot overlook the fact that some are born that way. Some minds cannot grasp the marvelous, the miraculous, and are not willing to concede its possibility.

In the Eighteenth Ward, one Sunday evening, a Primary Conference was held, at which one of the sisters, gathering a class of little children around her, related to them how the Savior fed the multitude—fed five thousand people, with five loaves of bread and two fishes. Going home, a mother asked her little son what he had heard, and he repeated, as best he could, the teacher's instructions. The mother, anxious to impress the lesson upon the mind of her child, asked: "How, do you suppose, did the Savior feed five thousand people with five loaves of bread and two fishes?" The little boy thought a moment, and then said: "Well, I don't believe those in the middle got any." (Laughter). I wonder if Saint Thomas was not that kind of a child. It seems to me a very good portrayal of the disposition of "the doubting apostle."

I am reminded of another story, told by the famous temperance orator, John B. Gough, in a lecture delivered at the Salt Lake Theater many years ago. He was deprecating the practice of simplifying the Bible for the study of children. "Children," said he, "understand

much better than we give them credit for. Let them read the Bible just as it is; they will understand it." To illustrate the point, he told of two little boys, Johnny and Billy, who were engaged in conversation. Johnny was seated on his mother's door-step, whittling a stick, and Billy had just caught a fly. He came with it to Johnny, and said: "What a funny thing a fly is. See what lots of legs he's got; and every time I blow him he buzzes." Then he would blow on the fly, and hold it up to his ear, to hear it buzz, grinning with delight at the sound. Finally he remarked, "I wonder how God made him." And the great orator paused long enough to observe, "Many a learned man has asked the same question, and could not answer it." But Johnny had an idea of how God made the fly. "Well, Billy," said he, as he whittled away. "God don't make flies like men make houses. When He wants flies, he says, Let there be flies; and then there is flies." (Laughter.)

Now, this boy, Johnny, would have understood how the Savior could feed the multitude in the wonderful manner described; he had read in the Bible how light was made, and could grasp the idea that the power of God is greater than the power of man. He would not have insisted upon bringing the miraculous down to the level of the commonplace, and denying the truth or existence of things, simply because they were outside the range of ordinary human experience. Johnny was a believer in miracles, which, after all, are only the results of natural law—higher law, perhaps, than the finite mind can fully comprehend. Man, when he wants light, must strike a match, or press

a button, and turn on the gas or electricity; but God, when He wants light, says, Let there be light. Yet is it not the same light in both cases?

The two anecdotes I have related illustrate the two classes of people to whom I have referred—those who question or ignore “miraculous manifestations,” and those who believe in them, and whose faith is equal to the acceptance of God’s “marvelous work and wonder,” predicted as such by His prophets, and realized as such by tens of thousands of witnesses. What wonder that the prediction should have a fulfillment? And yet, even among the Latter-day Saints there are some who find it difficult to believe that God deals directly with man; that the heavens actually opened at the beginning of this dispensation; that the Father and the Son appeared in person to Joseph Smith the Prophet; and that angels ordained him and Oliver Cowdery to the Priesthood. But the great body of this people have accepted these things as true, have received a testimony that they are true. They do not attempt to strip Christ of His divinity; they do not doubt the miraculous phases of “Mormonism.” It is clear to them that the prophecies concerning it would have been uttered in vain, would have been invalidated had there been nothing marvelous in connection with the Lord’s great latter-day work.

There is a disposition in these modern times to test the foundations of things; and it is not altogether of evil significance. The Lord has decreed that everything that can be shaken shall be shaken; and I think whatever can be, ought to be shaken. The gospel, going forth from Zion, is shaking the na-

tions; the Lord is threshing them by the power of His Spirit. But the world will retaliate; they will come against us, and shake us if they can. Everything not built upon the rock will crumble and go down. Even the most sacred principles, and the most thoroughly established facts of history, are called in question by modern scientific and philosophical criticism. The iconoclast is abroad. Look to your idols; for everything that can be broken will be broken, and the debris removed to make way for a better and higher order of things. But truth will endure, and withstand successfully every assault made upon it.

I picked up a magazine the other day, a scientific periodical, issued about a year ago, in which was an article entitled, “The Ethnological Background of the Eucharist.” The writer of it undertakes to prove that the sacrament of the Lord’s Supper, instituted by the Savior on the night of His betrayal, and given to His disciples as a solemn reminder of His sacrifice, is of human origin—was not originated by Christ at all, but introduced into the Church by the Apostle Paul, who discovered it through his wide knowledge of doctrines and ordinances that preceded the coming of Christ; such as those of the Gnostics, and the Mithraites, worshipers of the sun-god. The article goes on to show that there are indications that these ancient peoples practiced a ceremony similar to the Eucharist, and that even savage tribes and barbarians have sacrificial customs suggestive of the sacrament of the Lord’s Supper. Hence this author jumps to the conclusion that it is of human origin, a natural growth, and not a supernatural revelation. In short, that the Euchar-

ist is an example of ceremonial evolution.

How can the Christian Church meet such an argument? The early Christian Fathers tried to answer it by declaring that Satan had imitated the Sacrament instituted by Christ and placed it among the Pagan peoples around them. Unfortunately for this defense, however, the practice of such ceremonies among the Mithraites and the Gnostics was older than the introduction of Christianity. Christianity cannot answer, but "Mormonism" can. Standing upon a rock that is not to be shaken, we reassert the divinity of the Sacrament, without fear of successful contradiction. How will we answer modern criticism? Simply by proclaiming what God has revealed; that this religion, called "Mormonism" today, Christianity two thousand years ago, and known by some other nickname, doubtless, in earlier ages, is the Everlasting Gospel, not owing its origin to any man, nor to any time, but instituted in the heavens before the creation of this world, and revealed to men upon the earth at different times and in different places. "Mormonism" can say, with the Son of God: "Before Abraham was, I am." Adam had this Gospel—the Gospel of Christ—which was in the world before Christ's coming, and helped to prepare the way before His advent. One of the first things Adam did, after his fall from Eden, was to build an altar and offer a lamb thereon, to foreshadow the sacrifice of the Son of God. After the deluge, when Noah with his family came forth from the ark, one of the first things he did was to erect an altar and offer a similar sacrifice. He had the same Gospel that

Adam, Enoch, and others had before him; and the sons of Noah—Shem, Ham, and Japheth—who peopled Asia, Africa, and Europe, doubtless took with them, wherever they went, the traditions of the ancient faith, the faith of their fathers, and practiced their customs and observances. What wonder, then, that even among savage tribes, barbarous peoples, however ancient, there should be found remnants of this faith, fragments of this rock of ages; or that science should even discover remains of other revealings from God to man, of which the Bible—a mere skeleton of history—says nothing?

What is there in all this that should tempt a Latter-day Saint to throw away the revelations of God, and jump to the conclusion that these divine institutions are of human origin? Nothing, whatever. The foundation upon which we stand remains unshaken, unmoved by any discovery of science, or any onslaught of modern criticism.

One word more. It is an absurdity to speak, as some do, of religious truth and scientific truth, as if they were two different things. As if truth could be divided, any more than light, or eternal duration. Man, for his own convenience divides time into centuries, years, months, weeks, days, minutes and seconds, basing his calculations upon the movements of the earth and the heavenly bodies; but with God there is no past, no future; it is all present, no yesterday, no tomorrow,—only today. And light, whether it comes from the sun, or the moon, or the stars, is all one; the light of the sun being the same light that illumines our understandings. All light is one; all truth is one. Truth cannot contradict itself. If science

and religion—true science and true religion—seem, in the least, to disagree, it is simply because man has not discovered enough, and God, perhaps, has not revealed enough, to bring us to the point of reconciliation; but that time will come. There is no need to disbelieve, or to reject truth already revealed, either through religion or through science, while awaiting the Lord's time for clearing up the mystery.

"Blind unbelief is sure to err,
And scan His work in vain;
God is his own interpreter,
And He will make it plain."
Amen.

BISHOP CHARLES W. NIBLEY.

I confess to being just a little frightened in standing before such an audience as this, and following the speakers who have addressed us.

We are living in the most wonderful age that the world has ever seen. The first ten years of the twentieth century have been more eventful than almost any number of years in the past history of the world. The world has developed and grown rapidly. In the matter of population the increase has been great. In the way of material development the world has never seen anything like it before. Great undertakings have been projected, like the Panama Canal, which are being pushed to completion. The wireless telegraph and the flying machine are products of this new century—the latter made possible only through the wonderful development of the gasoline engine which is a rapidly developing power in doing the work of today. In every department of human affairs there is hurry and bustle as if there was not time enough to get the work done.

The principle of liberty which the Lord caused to be established in this land, many years ago, is rapidly spreading and growing in all lands. In these first ten years of the twentieth century we have witnessed political upheavals in many countries, which testify to us how this leaven of liberty is working. In Russia the people have secured something of representative government, which has been wrung from the Czar and his advisers and a parliament, or *douma*, has been established; something hitherto unknown in the great Russian empire. Even among the heathen in China, this same principle is at work, and representatives of that people are to meet in convention in 1913 and begin to assist in the governing of their own land. And so in Persia, and so in Turkey and to a greater or less extent in all parts of the world. In these recent years we see this spirit of liberty moving in the hearts of the people, overthrowing thrones and casting down the mighty ones of the earth. The people of the world are awakening from the sleep of centuries, and also from the degradation of centuries, and are coming gradually but surely into the light. In a material way, too, the people are improving, but whether the morals of the people are improving is an open question. Men of wealth and of large heart have given most liberally of their means for the establishment of schools, colleges, universities, hospitals, also for the promotion of science, and for the promotion of peace on earth. These benefactions are so enormous that they almost go beyond imagination. All of this is good and makes for the blessing and uplifting of humanity.

In the conquering of diseases too,

in medical science and surgery, there has been more development along those lines in the past ten years than in almost any other period of the world's history. The Yellow Fever, which always had been a scourge of the tropics, has been conquered in that time. Typhoid Fever may be said to have been practically conquered also. Consumption, the great white plague as it is called, if not entirely conquered is at least, to a very great extent, being subdued by the people learning just one practical common sense lesson, sleeping either in the open air or in rooms where there is abundance of fresh air. It has been discovered, too, in the ten years that I speak of, that the ordinary house fly is the most destructive and, perhaps, the most death dealing insect that exists in the world today, and that many diseases which have hitherto carried off millions of people can be practically controlled if we keep flies and filth out of our homes. This little fly, one writer says, carries more of death and destruction than all the reptiles, snakes, tigers, lions and all wild beasts in all the world put together. So we see men are growing in intelligence. The world, in respect to many of these matters, has grown and is becoming better. We know more about sanitary measures and how to live and how to take care of our bodies than we did formerly. Science is proving that that which has been revealed to the Latter-day Saints from the beginning, which we call the Word of Wisdom, is the truth, and is revelation from Almighty God; which scientific confirmation, though a little late, is, nevertheless, appreciated by us.

While all these good things which I have mentioned have come to the

world, and many more could be mentioned that are good, there is one thing so very needful for the happiness and well being of mankind that the world, instead of progressing in, has actually fallen behind and retrograded. That is, in the spiritual or religious side of life. Man is a being who must believe. Belief, says a distinguished writer, is great and life giving. So long as he is sincere in his beliefs, and in his worship, such belief and worship will, to a very great extent, shape and control his life. But when he is trying to believe something which has grown to be unbelievable, his worship then becomes an insincerity and hollow mockery. So we see throughout the land that the churches, instead of being reasonably well filled, are practically empty. Men and women do not take interest in religious matters. They are lovers of pleasure more than lovers of God, and have a form of godliness which, in the main, is an insincerity and is attended to for form's sake only. The knowledge of God does not yet cover the earth as the waters cover the mighty deep, not by a long way. Indeed what little conception of God the world has hitherto had is being very rapidly overthrown during these recent years.

Now, here is the mission of "Mormonism." Here is the great need of this Church; that faith shall not be abolished from the earth, from the hearts of the children of men. I thought, while sitting here today, when I heard some of these brethren of the apostles preaching, if ever there was a time, in the history of the world, when there was need for special witnesses for the Lord Jesus Christ that time is today. Never so much as today. If

ever, there was a time when there was need for the testimony of these men that are sent out, these seventies, these elders, testifying for Jesus, standing for Jesus; the miraculous Jesus, the Jesus who was begotten by His Father, the Lord God Almighty, and born of the virgin Mary—the Jesus of miraculous birth and miraculous life; who went about performing miracles and doing good, doing no evil whatever; the Jesus Christ who was crucified upon the cross, and who rose again. If ever there was a time that it was needful to stand for that testimony against the surges and billows of unbelief, that threaten the belief of the entire world, the time is now, right now. So this is our mission, my brethren and sisters; and you are sustaining it who are contributing of your means to send your sons and daughters to bear this testimony, that God has spoken in this last time; that the same Jesus shall be testified of as having, in a miraculous way, revealed Himself to the Prophet Joseph Smith. To testify of the miraculous coming forth of the Book of Mormon. To testify of the miracle of “Mormonism” in every way. “Mormonism” is very truly practical as well as spiritual, what with its colonization schemes, its building of roads, bridges, and canals, and carrying blessing with it to the people everywhere, in every way, yet with all the good in the practical or material side of “Mormonism” we need to testify of the miraculous “Mormonism” as well. The wonderful visions and manifestations made to the Prophet, the founder of “Mormonism,” under the Lord Jesus Christ; the work which that Prophet did, all demand our testimony.

So you, my brethren and sisters, who are sustaining this work by contributing tithes and offerings, and by sending your sons and daughters out as missionaries, thus testify of the truth of this miracle of “Mormonism.” The organization of this most wonderful piece of spiritual machinery, called the Church of Jesus Christ of Latter-day Saints, is a miracle in itself. We must instill this faith in the hearts of our children, and try to get it established in the hearts of the children of men everywhere. This is very important. To accomplish this work our children should be educated. We believe in education; but some of us send our children away from home to be educated, and many of them come back seemingly determined to claim relationship with the apes rather than with the angels. They lose their faith by failing to call on the Lord in faith. Without faith it is impossible to please God. We must teach faith in God and in His Son Jesus Christ. Faith in the Prophet Joseph Smith; faith in the Book of Mormon, faith in the miraculous birth, life and resurrection of the risen Redeemer.

On next Sunday week all Christendom will be celebrating Easter Sunday. The theme of their sermons will be “He is not here, He is risen,” and yet many disbelieve that He did really rise from the grave, that He is a living personality today, and that He will come again. How many of those who will hear in the churches throughout the land about this risen Redeemer believe that He is risen indeed? Perhaps not one in a thousand. So “Mormonism” is here with a mission and the Lord has provided men and women who are stalwart and true

to carry on this work. His servants are determined men of God. Men of faith who believe that God has spoken; who are assured in their very souls that this is His special work; that He has established it, and they believe and accept it without reservation or equivocation. I bear witness of it. Jesus Christ is the Son of the Living God, whom to know is life eternal. I bear witness of His mission, of His life and of His resurrection. If we Latter-day Saints do not stand for this faith, shall the Son of Man, when He cometh, find faith on the earth? I tell you, mighty little, indeed, unless the Latter-day Saints, and their sons and daughters after them, carry out the mission whereunto we are called.

I know that these men who are called to preside over the Church of Christ are men of God. I bear witness of that also, for I know them. It has been my high privilege to know, better than most men, better than almost any, of the life and labors of President Joseph F. Smith, and I know what manner of man he is. I testify to you that he is a man of God, choice and most precious, as I believe, above every man whom I know or have ever known; honest, sincere, devoted, patient, forgiving, loving and most precious. This is the kind of man that God has called to lead His Church, in this the beginning of the twentieth century. At the beginning of this century Lorenzo Snow was President of the Church; and, by the way, Pope Leo, the thirteenth was sitting in the papal chair at Rome as president of that Church. It is scarcely worth while, except to refer to association with other churches.

tions of individuals or societies, to

cerning the integrity of these men, the twelve apostles, special witnesses of Jesus Christ, that miraculous Jesus, that same Jesus, the risen Lord. They are men of God, every one of them, and on Easter Sunday and indeed on every Sunday and every other day, they believe with all their souls,—with all the earnestness that men and women command, and they try to make other people believe that Jesus has indeed risen, that He is the Redeemer of the world; and they try to instill that faith into the hearts of the children of men. I bear witness that these seventies are of the same high class of men, men of faith, men of God, who have that same testimony in their hearts, ready to stand before all the world and testify that God, our Eternal Father, has revealed that Jesus is the Christ, that He has risen, that He lives and that He will come and reign upon the earth.

Now, my brethren and sisters, this then is the great mission of “Mormonism” and herein is the great need of “Mormonism” in the world. It has its practical and temporal affairs, all of them good, as we heard from our president at the opening of the conference; but with all that, with all its good work in practical matters, the greatest and highest need of all is this testimony of Jesus Christ, which must stand, and which we must not allow to perish from the earth. Amen.

ELDER BRIGHAM H. ROBERTS.

(Of the First Council of Seventy.)

It has become something of a truism with the Latter-day Saints, that every conference is the best one. The last conference is always the best. I feel in my own heart

that this is the best conference I ever attended. My spirit, in listening to the brethren, has been lighter and my heart better satisfied when contemplating the truths to which our attention has been called. I do not know how well I shall succeed in concentrating my thought and giving expression to some reflections that have passed through my mind; and certainly I never felt more dependent upon the Lord and the inspiration of His spirit than I do at this moment. There is one thing that has occurred to my mind, several times, by reason of that which has been spoken to us. It is an historical incident. It is recorded of the first Christian emperor of Rome, that when leading his armies against those who were contesting with him the mastery of the Roman empire, that at mid-day he saw in the heavens a luminous cross, and written upon a scroll were these words, "By this conquer." This vision of the day was supplemented by a dream of the night, in which the Christ appeared to Constantine and instructed him to place this insignia of the cross and these words, "By this conquer," upon his banners, and success should crown his arms. It is a question with historians, whether this circumstance really happened, or was only an invention of a man noted for his cunning, Constantine, and if we judge the circumstance by the character of the man, we could at least readily believe that it was an invention. But whether an invention or not, it is certainly a wonderful legend, and it will introduce an idea that came to my mind in respect to the matters of our conference, and in relation to the Latter-day Saints and the great work of God committed to their hands. If you view our people with reference to their

numbers of course we are an insignificant people. If you regard them in relation to their influence in the financial world, we are almost a negligible quantity. If we think upon ourselves as we are regarded by the great religions of the world, we are almost contemptible. If you regard us from the viewpoint of learning and philosophy, we cut no great figure. And so, viewing the matter, I asked myself the question, and submit it to you, wherein, then, lies our strength? From what source shall we draw confidence needful to our strength in the great conflict with the world, that confronts us. When I asked myself that question I can, at least in mental vision, see in the heavens a scroll, and upon it, these words—"Principles—by these conquer." The principles, of course, are those of the gospel of Jesus Christ. Therein lies our strength—not in numbers, not in wealth, certainly not in political influence, certainly not in renown for learning, but in the truth or principles we have received from God, we are strong: not so much, either, because of the little truth that has been revealed to us, the little knowledge to which we have attained, but more because of that great ocean of knowledge that we have access to, through one of the great principles we announce as a doctrine to the world, namely this: "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important truths pertaining to the kingdom of God in these last days." Through the acceptance of that doctrine we have access to God's hidden treasures of knowledge; which, in comparison of that which men in this world have received, is as some mighty ocean to a lakelet.

We have only a part of that truth; but we have in the foregoing article of our faith the principle through which more of that truth can be learned. Now, do not misunderstand me; I do not for an instant belittle the truth we have already received, because of this great ocean of truth that exists, at present, outside of our consciousness. In this new dispensation of the gospel, we indeed have received great truths, and precious withal. God has revealed himself unto His Witness of the new dispensation, Joseph Smith, in a most effective, splendid manner. We know something of the character, and even something of the form and features of that mighty Intelligence that stands in the councils of the gods, and out of whose wisdom and power creation and guidance comes as to the affairs of this universe. God has made known unto us, indeed, that Jesus Christ is the express image of the Father, and that as the Christ was, in form and feature, in intellectual and moral quality, in the attributes of soul, so indeed also is the Father. To know this and to know it well, to have it take possession of the consciousness, so that when God is spoken of, the image of the Christ, holding—as He announced to His disciples that He did hold—all power in heaven and in earth; to have such a consciousness of God, so that when His name or title is spoken this vision of God, revealed through the person and nature of the Christ arise, is a very great truth indeed.

The efficacy and power of the atonement of the Christ has been revealed to us. The Church of the Christ with all its order of officers, and with the channels of communication that it opens with God, has been established, which is great

gain. To know the means through which we can appropriate the atonement by the Son of God for man—that indeed is great and precious knowledge. These truths spoken this morning, by Elder Penrose, in relation to the eternity of the relationships of men and women in and after the resurrection of the dead; the renewed assurances of the resurrection from the dead—all these truths that God has made known to His Church, through the principle of revelation, that we accept as true; and as the medium through which God imparts truth unto His Church and unto the world—these, indeed, are great truths and should be held—and we do so hold them—in reverence in very deed. So that in my passing remark and imperfect way of putting the thing, as to the little we know in comparison of what there is yet to learn, it was not my intention, for a moment, to discredit these splendid truths that we have received, merely because I called attention to the fact that outside of these things are many, very many things, yet for us to learn and for God to reveal. The truths of the gospel, and God's method of teaching those truths to the world are such that they appeal to the humblest people. We may say, as one of the world's great poets once said: "Religion * * * is surely a simple business, as it equally concerns the ignorant and the learned, the poor and the rich." One of the most beautiful things in the New Testament is the declaration of the Son of God, in reference to the class of people to whom the gospel was preached in His day. You will remember that His forerunner, John the Baptist, was thrown into prison, and while passing through that gloomy period of his life, he

sent messengers to the Christ, saying, "Art thou he that should come, or look we for another?" Jesus sent the disciples of John back to him with this message, "Say that the sick are healed, that the blind see, that the lame walk, *and unto the poor is the gospel preached.*" So far in our experience, it has been with us as it was in the former dispensation of the gospel, namely, that it has been the common people who have heard our message gladly. But while that is true, it still remains true, also, that this faith of ours, this system of truth so well adapted to comfort the heart of the common people, the lowly, the simple-minded, the humble people who readily believe, while it is within their reach, and their souls can be filled with it, bringing joy and comfort to them—yet this Mormonism, so long despised as a religion that can only thrive where ignorance is most pronounced; whose officers are reputed in the world to be anxious to keep their people in ignorance, that they may rule them to their advantage, and as with a rod of iron—this religion that has such a reputation in the world is nevertheless essentially a religion for intellectual men. It is a religion the philosophy of which, it seems to me, must appeal to the highest intelligences of the earth, when they shall come to know it. I should be disappointed in it if this was not true; for while religion must appeal to and satisfy the emotional nature, it must also appeal to and satisfy the intellect. I find that satisfaction in the religion of Jesus Christ as made known in the new dispensation of that religion which we have received—the dispensation of the fulness of times.

Of course, the subject that opens up before one by indulging in these

reflections, is altogether too large for treatment in a few moments; one thing only can I briefly refer to in this kind. It has been my pleasure and duty, during the past few months, to review and set in order for the study of our Seventies' quorums the doctrine of the atonement of Jesus Christ; and this late inquiry into that subject has had a wonderful effect upon my own thought and state of mind. I have for many years believed in the atonement of Jesus Christ and have accepted its symbols in baptism and in confirmation; and have repeatedly renewed my acceptance of that atonement by accepting the sacrament of the Lord's supper. It has been a matter of faith with me and of knowledge, by the testimony of the Spirit of God to my soul; but upon close inquiry, by deeper delving into the subject, my intellect also gives its full and complete assent to the soundness of the philosophy and the absolute necessity for the atonement of Jesus Christ. That this atonement, the method and manner of it is the only way by which there could be brought to pass an at-one-ment, a reuniting of soul of man with soul of God. I account it for myself a new conversion, an intellectual conversion, to the atonement of Jesus Christ; and I have been rejoicing in it of late, exceedingly. I am convinced that when men of intelligence can be brought to the point of being sufficiently humble to read again the Book of Mormon, and to take into account the high purposes for which it was written, viz., to testify to the truth of the Jewish scriptures, but more especially to testify of the Christ, to bear witness of Him both to Jew and Gentile; testifying that Jesus is the Christ, and that there is no

other means of salvation provided but through His atonement. When they will consider the message it has to bear upon these important questions, and will stop sneering at such human elements as may be in it, and will examine once more its teachings upon the great theme of salvation through the atonement of the Christ, they can indeed find wisdom and philosophy and truth in its doctrines. I proclaim to you, my brethren and sisters, that in the Book of Mormon, more than in any other book written in this world, and I do not except the New Testament—in the Book of Mormon more than in any other book, we have there the ne-

cessity of, and the truth of the atonement of the Christ taught to the children of men as nowhere else. I rejoice in these truths; may the Lord seal them upon our hearts and give us grace and strength to live in harmony with them, is my prayer, in the name of Jesus. Amen.

The choir and congregation sang the hymn:

We thank Thee, O God, for a Prophet,
To guide us in these latter days;
We thank Thee for sending the Gospel
To lighten our minds with its rays.

Benediction was pronounced by Elder Samuel O. Bennion.

Conference adjourned until Sunday morning, April 9th.

THIRD DAY.

In the Tabernacle, Sunday, April 9th, 10 a. m.

Conference was called to order by President Joseph F. Smith, and he announced that overflow meetings will convene this morning, and afternoon, in the Assembly Hall, for the benefit of the many who can not be accommodated in the overcrowded Tabernacle.

The choir sang the hymn :

O awake ! my slumb'ring minstrel,
Let my harp forget its spell;
Say, O say, in sweetest accents,
Zion prospers, all is well.

Prayer was offered by Elder Melvin J. Ballard.

The choir sang the hymn :

I know that my Redeemer lives;
What comfort this sweet sentence gives!
He lives, He lives, who once was dead;
He lives, my ever-living head.

ELDER DAVID O. M'KAY.

Meaning of God's word should not be modified.—Science proves that alcohol, even in small quantity, is injurious.—Pathetic appeal of an Indian chief.—Prohibition a good business proposition.—Evil effects of use of tobacco demonstrated.

You who have been called upon to occupy the position of instructing the congregations of Israel will know what responsibility rests upon him who has the duty of edifying and instructing the soul; and I would ask you, this morning, who realize this that you will offer the prayer for me that you have desired

others to offer for you, for I assure you I sense the need of God's help and inspiration this morning.

On the 27th of February, 1833, the Prophet Joseph Smith received the revelation recorded in the 89th section of the Doctrine and Covenants. Seventy-eight years have passed since God gave that revelation to His Church, through His great latter-day prophet. I want to read a few paragraphs from that section :

"Behold, verily, thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation.

"That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him.

"And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make."

It is recorded that the Lord said to His servants that in consequence of the adulteration in the wine produced from the grape of the vine, pure water is acceptable to Him, even in the administration of the Lord's supper.

The particular sentence that I wish to call attention to is this: "Inasmuch as any man drinketh wine or strong drink * * behold *it is not good*, neither meet in the sight of your Father." That is the word of God to the people of this gener-

ation. It stands with just as much force as the words of the Savior, "If any man will do His will he shall know of the doctrine, whether it be of God or whether I speak of myself." Latter-day Saints, you know this statement of the Savior's is true; we testify that if any man will do the will of God he will get the testimony, in his heart and in his life, that the Gospel of Jesus Christ is true. We accept the words of the Savior, "Except ye repent, ye shall all likewise perish." Those eternal truths, so tersely expressed, we accept as true. We may not live up to them wholly, but as a people we accept them, because they are the word of God. Just so strong, just so eternal stands this truth expressed seventy-eight years ago, the 27th day of last February, "Strong drink is not good for man." Yet those seventy-eight years have passed, and during that time this doctrine has been preached every week, if not every day, in some congregation of Israel, and still we find in our midst a few who say, by their acts, It is good for man. I am glad when I study this passage, to find that the Lord did not say, "Strong drink to excess is not good;" nor "Drunkenness is not good." Suppose He had weakened that expression by modifying it and saying, "Strong drink in excess, or when taken in large quantities, is not good," how soon we should have justified ourselves that a little drink is good. But like other eternal truths it stands unqualified; *strong drink is not good*. I have met men, particularly during the agitation that is now manifested against the liquor evil, who have said: "I do not want to be deprived of the privilege of taking a little, if I want it. When I think it is going to do

me good, I want to take it." Others, I rather think, would say that the Church is a little too strict in regard to the word of wisdom: "A little beer," they say, "does not hurt any one; a little wine is not injurious." Well, it is sufficient for me to know that God has said, "Wine, strong drink, is not good for man;" and I wish that all Israel would accept that divine statement, and prove in their lives to the whole world that they accept this as a revelation from God. That is the best way to close your saloons in your towns. It is the most effective.

But we have many in our towns who do not accept that as the word of God; then I suggest that they accept the *confirmations of science* of the truth of that statement of the Lord's. Recent investigations by scientific men prove conclusively the truthfulness of this revelation, of this doctrine. I have in mind one series of investigations carried on by a man who started his investigations with the avowed purpose of defending the virtue of a little wine and beer, that is, taken in small quantities. Professor Kreplin of the Heidelberg University, of Germany, a few years ago, carried on a series of experiments among his students. Professor Kreplin, of all men, we are told, was one particularly qualified to make such an investigation, because he is accepted as authority throughout all the scientific world. Now, mind you, he accepted the truth that wine taken in large quantities was injurious, but he wanted to prove whether there was not a little virtue in these intoxicants when taken only in small quantities. So he took several students who were willing to make the experiment, and tested them on a series of problems in addition. For

six days, a half hour each day, these students worked the best they could at their problems. Then a little alcohol was given them, about two and a half tablespoonfuls in the wine they drank. They continued their work until the thirteenth day, Professor Kreplin measuring accurately each day the result of their efforts. Every day during that time, up to the thirteenth day, after they began to take that alcohol, the students diminished in their ability to add. Then they were deprived of the drink, and they added until the nineteenth day, and each day they increased until they regained their former power or ability which they manifested when they were in their normal state. Then alcohol was again given them in small quantities and again the diminished power was manifest; and so the test continued until it was proved conclusively that alcohol diminishes the intellectual power, even when taken in small quantities. They tried it in that same city with the typesetters. Four experts were taken, and alcohol administered in small quantities, and then taken from them, and the same work performed. Four of these experts were tested, and the same result, the same testimony is given to the work by the typesetters that is given by the test of the students, that alcohol, even small quantities *is not good for man*.

The Swedish government tried it among its soldiers. I think it was Lieutenant Boyl who was given that responsibility, and he chose his sharpshooters; watched carefully the tests, and noted the rapidity of the shots when the men were not under the influence of alcohol. He counted the number of shots when in their normal state and compared the number when small quantities of

alcohol had been administered, sometimes even twenty-four hours before the test; and in all cases but one the test proved that the soldier in his normal state excelled himself when he was under the influence of the liquor, that is, when he had liquor in him, even to the extent of three tablespoonfuls, though taken hours before the test, or immediately before, he could not come up to his record made when he was in his normal state. The government soldiers there proved the truth, by experiment, that alcohol, strong drink is not good. But here—The students *thought* they were adding more rapidly when they had the alcohol in them; the typesetters *thought* they were doing more rapid work when they had the alcohol in them; the soldiers *thought* they were shooting more rapidly when drinking; but in each case they were deceived. The professors and those conducting the experiments proved beyond a doubt that the men upon whom the test was applied undermined their ability when they had taken the drink, though but little had been given to them; and this was extended to quantities.

I am glad that our government, the greatest on earth, has also declared that strong drink is not good for man. It came about this way: One hundred years ago or more, this government made a celebrated treaty with the Indians, the treaty of the five nations. Soon after that treaty was made, the chief was invited to a banquet at Baltimore, and he was asked to give a speech, and to ask for what he wanted. "Little Turtle" was his name, and the interpretation of that speech is in the archives of the Congressional library at Washington. The representatives of our government, no doubt,

expected him to say what material gifts his people would like from the government. This is what he said:

"Brothers and friends,—It is this liquor that causes our young men to go without clothes, our women and children to go without anything to eat. Sorry am I to mention it to you, brothers, that the evil is increasing every day. Brothers, when our young men have been out hunting and return home loaded with skins and furs, on their way, if they come along where some of this whiskey is deposited, the white man who sells it tells them to take a little of it and drink. Some will then say, 'No, I do not want it.' They go to the next; it is there again offered. They refuse again, the second time; and finally the fourth or fifth time one accepts it and takes a drink; and getting one he wants another, then a third and fourth until his senses have left him. After his reason comes back again, he gets up and finds where he is. He asks for his peltry. The answer is, 'You have drunk them.' 'Where is my gun?' 'It is gone.' 'Where is my blanket?' 'It is gone.' 'Where is my shirt?' 'You have sold it for whiskey.' Now, brothers, figure to yourselves what a condition this man must be in. He has a family at home, a wife, and children that stand in need of the profits of his hunting. This, brothers, I can assure you is a fact that often happens amongst us. As I have before observed, we have no means to prevent it. It is not an evil, brothers, of our own making. We have not placed it amongst ourselves." [Can you doubt that the blood of Israel was in that old chief's veins?] "It is an evil placed amongst us by the white people. We look up to them to remove it out of the country. Our repeated entreaties to those who brought this evil amongst us, we find, have not the desired effect. We tell them, brothers, to fetch us useful things; bring goods that will clothe our women and children, and not this evil liquor that destroys our reason, that destroys our health, that destroys our lives; but all we can say on this subject is of no service, nor gives relief to your red brethren. Our young men say we had better be at war with the white people. This liquor which they brought into our country is more to be feared than the gun and the tomahawk. There

are more of us dead since the treaty of Greenville than we lost by the six years' war; and it is all owing to the introduction of this liquor amongst us. Brothers and friends, since the introduction amongst us of what you call spirituous liquors, and what we think may justly be called poison, our numbers have greatly diminished; it has destroyed a great number of your red brethren."

I will not say that this speech was the only thing that influenced our government to make the treaty with the Indians, but it was one thing that influenced them, and whatever else entered into it, this fact remains, *that the government has declared that, so far as the Indians are concerned, strong drink is not good.* Soon after that, Congress passed this law:

"The United States agrees to maintain strict laws in the territory of said nation, against the introduction, sale, barter, or giving away of liquors or intoxicants of any kind or quality." And when these nations were about to be admitted as a state, in the Union, the people were concerned deeply as to this question, whether saloons would then be established in their midst. You will recall the fight that was on there, for two years, and you know that it was finally settled by the uniting of the Indian territory and the State of Oklahoma, and the whole was called Oklahoma; and in the constitution there today we find a repetition of this promise by the government, that for the next twenty-one years, at least, there is a total prohibition of the sale, barter, or giving away of intoxicating liquors in the new state of Oklahoma, and as long thereafter as the people maintain it, that is, until they, by vote, change that constitution. Our government, in its treaty with

these Indians, affirms the truth, strong drink is not good.

You have confirmed it in your own experience. There is, perhaps, not one person in the sound of my voice who cannot now think of some dear relative, or some dear school-mate or friend whose life testifies that strong drink is not good; and you know that at one time that young man said: "I will take only a little. I can stop it. I have not the appetite." But it soon got hold of him, and diminished his power from the beginning until he lost wife—(I have in mind one man now, as I repeat these words), until he lost wife, children, position, honor, life itself. You, perhaps, have stood by the grave of just such a loved one, and you felt and knew that he was filling a drunkard's grave.

Well, but we all accept that truth, you say, and the only question is upon the best means of ridding ourselves of the evil. On the twenty-seventh of June, this year, all Israel, at least in this state, shall have an opportunity to declare themselves in favor of or against God's truth that alcohol, strong drink in any of its forms is not good for man. They will tell you, We want to get rid of the saloons all right, but we can't do it. Prohibition, they will say, will not prohibit. I say, prohibition will prohibit as well as any other law will prohibit the transgression of it. Two things we ought to keep in mind,—First, we want *the sentiment of the people back of it*; and second, *we want officers elected in the communities who are in harmony with that public sentiment*. Who make the public sentiment? You people; every man, by the expression of his thought, by his act, in his business

circles, in his meetings, in his home everywhere; every one contributes to that public opinion. Do not think that other men control it; and conclude that just because another man says public opinion is not in favor of it, that you are justified in changing your idea on it. You contribute to that public opinion. If you think strong drink is not good, then give expression to that thought, and you contribute in making the public sentiment or opinion in your community in favor of the truth—Strong drink is not good for man. It is in your power to elect men who will enforce that law. I have in mind now the remark of one of our best chiefs of police who, when asked the question, "If this state go dry, can you with your force find out where they are selling liquor unlawfully?" "Yes," said he, "if the public sentiment is back of it, we can stop the illegal selling." The testimony of twenty-nine district judges of the thirty-eight in the state of Kansas is to the effect that prohibition prohibits; that this law can be enforced just as well as the law against horse-stealing or any other crime. Governor Stubbs of that state testifies to the same fact.

They will tell you that we will go dry if our neighboring town will go dry. For example: Fairview will vote dry, if Mount Pleasant will go dry. Ogden will go dry, if Salt Lake will go dry. That argument can be answered by showing that it is a poor business investment for any town to license saloons. They will say, also, that it will demoralize our business interests—we need the revenue. Oh, I wish that objection might be answered as a Japanese lawmaker answered a similar objection, when that government was passing a prohibitory law

against the use of cigarettes. A man arose in the house of peers, M. Izawa, and said: "A few days ago some one sent us some printed matter. What was written thereon? It was written that should this bill become a law of the nation, there would be a loss of yen 200,000 to the national treasury. Nonsense! He is a traitor! He is willing to sacrifice the character of our youths simply for yen 200,000. What wickedness! Such person would most surely try to urge the use of opium by and by. As there are such traitors, this bill must by all means be carried unanimously, and thus the honor and wisdom of this House will be vindicated before the public."

The bill passed unanimously, and today, that prohibitory law is in force in the country of Japan. But that is not a sufficient answer to those who think of it in a business way. You know it is sometimes charged that it is a utopian idea to seek for prohibition under present conditions; but it is also a practical idea, for the largest business concerns in the United States today have adopted it; the railroads controlling a business that excels all others unless it be the insurance companies, have adopted prohibitory measures among their employees. It was not so a few years ago. Now, they have not adopted it just for moral purposes; they found out it was to their financial interest, to introduce prohibitory laws. I could read of railroad after railroad that has passed prohibitory law in regard to its employees, and today the railroad men stand on a much higher elevation, and the million men engaged in that work, carrying in their power millions of people, occupy a higher position, socially,

morally, and financially, because of the adoption of these measures. The insurance companies the same. Here is another thing: a Mr. Boyce, who has studied this question, for years, in the United States, gives out the statement, that crime, in the United States costs this government \$6.20 for every man, woman, and child in the nation. He says further that the crimes due to alcohol cost out of that \$6.20, \$4.34. This average is obtained after careful study—the result of an investigation of years. What does it mean when applied? It means that in Ogden, where there are fifty saloons, approximately, each one giving to the city council a license, that is a contribution or tax of \$1,200 a year, gives to the city council an income of \$60,000 a year—quite an income; it keeps down your taxes; doesn't it? So men say "we do not want to do away with that revenue. We do not want to do away with it because we need that revenue to pave sidewalks, to build the sewer, to bring the water from the mountains into our homes." They did not stop to consider the cost of paving streets with the broken hearts of women, and the depraved souls of men. But \$60,000, let us see,—if those figures of Mr. Boyce be correct, Ogden pays \$4.34 for the 26,000 people in that town, making an expenditure of \$112,000 to offset the \$60,000! Salt Lake City has about 140 saloons, each one paying \$1,500 annually, making an income to this city of \$210,000, approximately. Ninety thousand inhabitants here. According to the average of crime in the United States, Salt Lake pays out \$390,000 when it receives only \$210,000. Cut down that expense of \$4.34 to \$2.17 and then where is the gain? Where is the gain?

A few years ago, a slave in the United States was worth \$1,000. Is not your boy worth as much, from a business standpoint? And the state is only a business. Is not that boy worth a thousand dollars to the state and to this nation? Count the number of ruined boys at a thousand dollars; add that to the expense of crime and then see whether it is good business to keep the open saloon. I think it is not. We are standing in our own light. Governor Stubbs, after twenty years experience, that is, after Kansas has had twenty years experience, gives this testimony regarding the financial phase of it: "I assert," he says, "that the business of Kansas has made more progress since the banishment of the saloon and the adoption of prohibition." Wichita was the last town in Kansas to go dry. The great argument was that it would ruin business. This is the testimony: "Three years ago, open saloons were abolished in Wichita. Since then weekly clearances have increased from \$1,400,000 to \$3,200,000," and so on, showing improvement on all sides.

There is another evil that is second only to the saloon evil, namely, the evil of cigarette smoking; which is growing among the young. The Lord says, in the same revelation, "Tobacco is not for the body, and is not good for man." Let the quorums throughout the Church make a strenuous effort to free every man and boy who has contracted that habit, from the indulgence in it. Science proves, experiments prove in athletics, among soldiers, in the schools, the government, the railroads, the truthfulness of God's word in regard to tobacco. The waste in this government annually, from this source, is enormous.

When we say it costs three million dollars, eight million dollars. Whatever the total is, I can't recede, it means nothing to us; but the superintendent of the sanitariums in England, Australia, and America, has placed this so that we can understand it:

"The amount spent in the United States alone, for tobacco, each year, would enable me to provide 30,000 families each year with all the necessities of life; in addition I could grant an allowance of \$5,000 to each of 10,000 families; to each of 10,000 others I could give \$10,000; to each of 1,000 other heads of families I could make a Christmas present of \$50,000; to each of another 1,000 I could give \$100,000; and besides to each of 500 of my best friends I could make an annual allowance of \$1,000,000. After doing all this I would still have left each year \$20,000,000 to bestow on charitable institutions, and at least \$10,000,000 left to keep the wolf from the door. Four hundred years ago," he says, "the use of tobacco was unknown in civilized lands. Today it is used by men, women, and children. Degeneracy has been the result. What the coming generations will be, if this curse continues to increase, as it has in the past, does not present a picture pleasant to contemplate."

Brethren and sisters, the Lord has said to us, these things are not good. We know that He has spoken, and that He has given this and other truths to the world. Oh, I plead that we may, as a people, stand true from now on, as we never have before, to this divine word, that we may set an example to the world, in temperance, and sobriety, and that our fair state and every city therein, Salt Lake and Ogden included, may declare on the 27th of June, against the vile, insidious, treacherous and damning influence of the open saloon. May we live up to the other principles of the Gospel of Christ, and show to the

world that God has spoken to us, that Joseph Smith was a true prophet, that his successors are inspired men and His prophets, that the president of this Church stands as His mouthpiece to the people, and that the Latter-day Saints—reviled and persecuted, however much they may be—stand today as the choicest and purest people in the world. This is my prayer, and I ask it, in the name of Jesus Christ. Amen.

The contralto solo, "Fear not ye, oh Israel," was rendered by Sister Florence Jeppesen.

ELDER J. GOLDEN KIMBALL.

(Of the First Council of Seventy.)

In a revelation given in the year 1831, the Lord says:

"Behold, thus saith the Lord unto the elders of his Church, who are to return speedily to the land from whence they came. Behold, it pleaseth me, that you have come up hither;

"But with some I am not well pleased, for they will not open their mouths, but hide the talent which I have given them, because of the fear of man. Wo unto such, for mine anger is kindled against them.

"And it shall come to pass, if they are not more faithful unto me, it shall be taken away, even that which they have;

"For I, the Lord, rule in the heavens above, and among the armies of the earth; and in the day when I shall make up my jewels, all men shall know what it is that bespeaketh the power of God."

In connection with the revelation I will say this: The day of the Laodicean is past, "because thou art lukewarm, and neither cold nor hot," saith the voice that spake on the Isle of Patmos, I will spue thee out of my mouth. "There are whole men whose mere bodies are in

shameful service, but these half men, these Laodiceans, are the servile souls; they are not worth the trouble and expense of damnation." (Laughter.)

I am very proud to say of myself, as I am going to speak about myself, a few minutes, although it is a little personal, I am proud to testify to the Latter-day Saints that I feel in my heart that every servant of the Lord who has spoken from this stand has felt perfectly free to say the things that they felt were proper to say, and which they were inspired of the Lord to say. I appreciate the difficulties; I comprehend that there are those, perhaps, in the Church and out of it, that cut, and cull, and criticize, and that is about all they do do; they are disposed to close the mouths of the prophets. I have not had very much experience in prophesying, but will ask the Latter-day Saints: If you prophesy do you stop to think about it, and wonder how the people will receive it? I take the position that there is no man living that was inspired of God, and prophesied in the name of the Lord, who took time to think about it; inspiration does not come that way.

I remember something I said once; I tried to forget it, but it got in the Associated Press, and it went all over the land. It is the only time I ever did get any notoriety. (Laughter.) The grave question was, did he say it? I could not help but think of the young man who opened this meeting by prayer, of his own volition he got the signatures of eighteen men, intelligent men, business men, who signed a document to the effect that I did not say it. But the word had gone out that I did say it. Some of the brethren said, "Well, it sounded like him." Another good-brother

that wanted to help me out, said, "He did not say it, but he was not wise." That good brother killed me right there. (Laughter.) You let it go out only once, among the children of men, that you are not wise, and you might just as well go off and die. (Laughter.)

We know what has transpired in this conference. The president of the Church of Jesus Christ of Latter-day Saints delivered his message, that a wayfaring man could read as he walked, or that a child could understand, and yet he was made an offender. Are we going to close our mouths? Are we going to be hushed to silence, and be timid about calling this people to repentance and teaching them the word of the Lord? Well, I guess not; I haven't enough at stake. "I do not know just where I am going, but I know mighty well I am on my way." (Laughter.)

I will deliver a word to this generation, and I have it written down—You reporters have got to give it right, because I am going to read it. I have thought it out, and I am fixed and fastened; I have got both feet on the ground.

It shall not be my intention to cut, and cull, and criticize, but I assume that the Bible, Book of Mormon, and Doctrine and Covenants communicate to us a correct knowledge of God, and human duty and destiny, or that nothing whatever is known of them. I have a fervent faith that God reveals His mind and will to the servants of the Lord. I believe in revelation; I believe that God can communicate to me all things that pertain to me and to my labor; and I assert that in the degree in which these books have been received by the Latter-day Saints, as a rule of faith and duty,

have those thus receiving them found rest, peace, fearlessness of the future and hope of everlasting happiness.

I do not get down in print very often, but today I am going to get in print with my testimony of this work, after over twenty years' labor. I know that "this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son and he to whomsoever the Son will reveal Him." That is how we find it out. I am a son of a prophet, but I never got my knowledge and information from my father. I expect to get it from the same sources from which he received it; and if I live as close to God as he lived, I will have the same knowledge of God as he had, and know that Jesus is the Christ. I have faith in God. These are some of my reasons, and that is why I love God. I think God, the Father, and Jesus Christ, the Son, are greater than men, greater than any prophets who have ever lived on earth. The Doctrine and Covenants tells us that "God does not walk in crooked paths, neither does He turn to the right hand, or to the left, or vary from that which He has said; therefore His paths are straight, and His course is one eternal round." "He is the God of Truth, and cannot lie." "He is no respecter of persons." "He is the God of love, of knowledge, of power, of justice, of judgment, and of mercy."

Now, why should we not have faith in God the Father and in Jesus Christ. You all have an equal chance; He is no respecter of per-

sons; He is a God of truth. You never need be in doubt about those matters. I think some of us are mistaken; I think we have gone off wrong; I think that we expect salvation without doing very much to get it. It is all in vain for men to think that they merely need to have faith, and repent, and be baptized, and receive the Holy Ghost by the laying on of hands, and then their salvation is made sure. There never was a greater mistake. "It is in vain for persons to fancy to themselves that they are heirs with those or can be heirs with those who have offered their all in sacrifice, and by this means obtained faith in God, and favor with Him, so as to obtain eternal life, unless they, in like manner, offer unto Him the same sacrifice, and through that offering obtain the knowledge that they are accepted of Him."

"For a man to lay down his all, his character and reputation, his honor, and applause, his good name among men, his houses, his lands, his brothers and sisters, his wife and children, and even his own life, counting all things but filth and dross for the excellency of the knowledge of Jesus Christ, requires more than mere belief that he is doing the will of God." It calls for an actual knowledge, does it not, Latter-day Saints? A man who gets off on this is in a very sad condition. Some of us know how a man feels who hasn't that spirit—one who has become careless and indifferent. The Lord knows if there is any one I sympathize with it is a man who is not doing his duty and who is a member of this Church, because I know how he feels. I am going to tell you how he feels, because I know whereof I speak. I have been in that place, in the history of my life.

"A man who considers his religion a slavery has not begun to comprehend the real nature of religion. To such men, religion is a life of crosses and mortifications. They find their duty unpleasant and onerous. It is to them a law of restraint and constraint. They are constantly oppressed with what they denominate 'a sense of duty.' It torments them with a consciousness of their inefficiency and with a multiplied perplexing doubt of the genuineness of their religious experiences. They feel themselves enchained within the bounds of a religious system." That is the feeling of every man who is careless, and every man who is indifferent. Are they happy in that condition? I say no; only those are happy who are doing their duty. I think it is about time some of us got "off the train." It doesn't take much courage to get in the Church, but I want to tell you it takes a mighty brave man to get out of it. The question is, do we really love Christ? That is the whole question. I am made to feel more and more that the religion of the Latter-day Saints is to be tested in this generation. "Our fathers died for the faith, and so with our mothers, and we are living on the faith of our fathers and mothers, a great many of us." We have never made the sacrifice, and we are unwilling to prepare ourselves for it. I remember, only a short time ago, that we had recommended to us in a certain district seven or eight elders to be ordained seventies. They were interviewed properly by one of the brethren, and after they got through interviewing them, they asked me if I had anything to say, and I said, "Yes." I asked these seven men if they had ever been on a mission? "No, sir." "Have you ever been inquired af-

ter?" "No, sir." Some of them were pretty near as old as I am. "Have you any desire to go; if you have, raise your right hand." There was not a hand that went up. Have any of you brethren made the effort to prepare yourselves?" Not a hand went up. Now, those brethren were good men. I will tell you seventies how you can tell that you really are seventies. After you have been ordained a seventy, by proper authority, if the time never comes in your life that you desire to go on a mission, and that you make no effort to go, it shall be evidence to you that you are not a witness for God, that the spirit of your calling has not yet come to you. Now, I take it for granted it wont come very often to some of us, but it ought to come in every man's life in this Church—that he has that hunger, that desire, and makes the effort to be a witness for God and preach the gospel.

Brethren, in conclusion: I am not satisfied with my labors. I want to make that confession before the Latter-day Saints. I feel that I have not done my full duty; in that regard, there is no man in the Church more unhappy than I am; but it is a result of my condition, my physical condition. But, I have filled my niche, and I have filled it the best I could. I want to say to the Latter-day Saints, the brethren of the authorities have extended to me every kindness that can be extended to mortal man. I want to express my appreciation of their kindness in relieving me of some responsibilities, and let me live a little bit longer. I have given you Latter-day Saints the best of my life, the best effort of my life.

Now, brethren, I plead for fraternity; I plead for love of each other. If we can't find friends

among the Latter-day Saints, and those who will speak a good word for us, even when we are "unwise," without putting in those infernal expressions, "Yes, he is a good man, but if—" I wish to the Lord you would leave those things out.

The Lord bless you. Amen.

ELDER RULON S. WELLS.

(Of First Council of Seventy.)

I desire to indorse, with all my soul, the remarks of my brethren who have preceded me. I rejoice exceedingly in the spirit of this meeting, for I recognize it as the Spirit of the Lord.

While Elder McKay was addressing this congregation, upon the subject of the Word of Wisdom and the great cause of temperance, I thought, too, how long has this word been preached to the Latter-day Saints, and how often have I heard people express themselves that they thought there was altogether too much stress laid upon the Word of Wisdom, and why do we not speak upon the weightier matters of the law? It is the customary thing, when this subject is being treated upon to refer to it as the great law of health. Statistics are presented whereby it is conclusively shown that our physical organization, our mental faculties, our bodies, are impaired in their usefulness and in their powers by the violation of this law of temperance. It is my purpose, while indorsing it as the great law of health, to refer to it now from another standpoint. I believe that it is not only a law of health unto the people, but that it is the basis of our moral life. What shall we call the weightier matters of the law, if it be not virtue, hon-

esty, sobriety, integrity? I believe that underlying this law of health we also find the basic principle of spirituality, of moral life. The man who yields to the bowl will yield to other temptations. The man who is able to say No to it can also say no to other temptations when they come to him. And is it not true that those who yield to the use of strong drink have little power of resistance to say No when the tempter comes in their way to lead them into the paths of evil in other forms? The mind and the body, the spirit and the body, are closely associated, the one depending upon the other; and a strong mind should have a strong body to sustain it. The development and the care we take of our bodies, the improving of our physical condition is felt upon our spirit as well. Whenever we cleanse and purify the body, by abstaining from those things that are impure, unhealthful, and unwholesome, we elevate the soul of man; for the body and the spirit constitute the soul of man, the relationship between the two is very close, you cannot impair the one without impairing the other. The man who is able to resist the temptation of those things which appeal to his appetite, his physical appetite, obtains power to overcome and resist evil in all of its forms. How can we, then, lay too much stress upon the Word of Wisdom, and upon that which pertains to our physical development, or that which pertains to the health of the body, for it is an important part of the soul of man. The Word of Wisdom has always appealed to me from this standpoint as well as from the other. I believe that every one who obeys it, and avoids those things that are harmful to the body, will obtain

spiritual, as well as physical, power; his intellect will improve, and his desire for good will be increased.

It seems to me, although I understand it is merely accidental, that a more fitting time for this people to give expression to their views on the question of Temperance, could not have been chosen than the day selected, June 27. It was on this day, in 1844, when the martyr of this latter dispensation gave his life for the cause of right. He devoted his life, and finally gave it up, to establish truth in the earth. I hope that every Latter-day Saint will make it known what his or her sentiments are. What difference does it make, in one sense, whether or not the cause of temperance shall succeed—let it at least be understood that this people are in earnest, are sincere, and that they do believe in that principle. To my mind, every man that votes for the open saloon is voting against principle; and I do not believe that he can justify himself in that attitude. Can we become a party to the evil? Is the saloon a good thing? If it is let us tolerate it, let us encourage it, and build it up; but if we are convinced that it is an evil, let us do our utmost to abolish the evil. If we consent that it shall exist in our midst, if we, the people, authorize our representatives who shall sit in the councils of our government, to issue licenses permitting it to continue, and receive money for it, we become a party, and the taint of impure money is upon our souls. That is the way I feel in regard to the saloon. I do not believe that Latter-day Saints can justify themselves in voting for an evil and becoming a partner with the evil doer.

Let me call your attention to

paragraph four of section 89.
(Word of Wisdom.)

"Behold, verily, thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink," etc.

I have often read this passage and wondered what was meant by it. What connection is there between the evils and designs existing in the hearts of conspiring men and the indulgence in strong drink prohibited by this revelation?

Let us see: All over this fair land we read of a conflict between the "wets" and the "drys." How vast sums of money are being raised to defeat the cause of Temperance. Irrespective of whether the saloon interests have a right to resist the efforts of the people to do away with their unholy traffic. I mention it here merely to show that they *do* resist—that they are organized—that they raise immense sums of money; and for what? To defeat temperance; that they may continue *their* business, of destroying manhood, undermining character, debauching both men and women, corrupting politics, and making criminals and all this without having to their credit one single redeeming feature, not one. What good can be traced back to the saloon? Has anyone been made better or nobler through its influence? Has it been a public benefactor? Has it been a friend to the home? A promoter of happiness or prosperity? No, but still they organize and raise money. No noise about it but quietly, secretly they get together, concoct their schemes,

lay their plans, conspire and plot to defeat the right. There is money in this business and they must save it at all hazards. What care they as to the effect of their business as long as they make money? What care they for the morals of the community—for the virtue of the young? What care they for the misery, the poverty, the wretchedness which they scatter abroad. How many votes are bought with Rum? They can afford to spend great sums of money for their success. I will not undertake to suggest the extent of their machinations nor the various uses to which money can be and is applied for defeating the right, but leave it for you to consider.

My brethren and sisters, it is in consequence of these evils and designs among others existing in the minds of conspiring whiskey men, that the Lord through His Prophet hath warned us and doth now forewarn us against the evils of Intemperance.

May the Lord help us to do our duty, on June 27th, and every day intervening between now and then, in working up, at least among the Latter-day Saints, a sentiment that shall sustain the right,—I ask it, in the name of Jesus Christ. Amen.

President Joseph F. Smith announced that a meeting will be held outdoors, this afternoon, adjacent to the Bureau of Information building, in addition to the Conference meetings in the Tabernacle and Assembly Hall.

The choir sang the anthem, "God is our Refuge and Strength."

Benediction was pronounced by Elder German E. Ellsworth.

Conference adjourned until 2 p. m.

OVERFLOW MEETING.

An overflow session of the Conference was held in the Assembly Hall, adjoining the Tabernacle, at 10 a. m., Sunday, April 9th, 1911. The services were presided over by Elder Joseph F. Smith, Junior.

The Farmer's Ward choir, under direction of conductor Einor Christofferson, rendered the musical exercises.

The choir sang the hymn:

Come, dearest Lord, descend and dwell,
By faith and love, in every breast;
Then shall we know, and taste, and feel
The joys that cannot be expressed.

Prayer was offered by Elder George H. Brimhall.

The choir sang the hymn:

Prayer is the soul's sincere desire,
Unuttered or expressed;
The motion of a hidden fire
That trembles in the breast.

ELDER JOHN L. HERRICK.

(President of Western States Mission.)

Speaking at the anniversary meeting of the organization of the Relief Societies, in Denver, about three weeks ago, I chanced to refer to the condition of the women in our Church, how we honored and respected them, as God expects us to honor them, and, at the conclusion of our meeting, some of the sisters, who have never had the opportunity of living in Zion, said to me that they were glad the subject was brought before them in that light, because they had not, up to that time, heard any particular reference to the women by the other elders whom they had met. I said to them that had it been their good fortune to live in Zion, or at least in some of the stakes of Zion, that

they might hear frequent reference made to the women of our Church, and the important positions they occupy in our organizations, and associated with the affairs of men. But their remarks led me to think, Is it possible that when our elders go abroad that they forget the mission of women in our Church? Is it possible that they forget the important work accomplished by their mothers, their wives or their sisters? Is it possible that they minimize in any way the wonderful part that woman plays in the great plan of life and salvation? It occurs to me now that there are many here who have been on missions, and many others who may go, to such I say, I hope that wherever you are, either at home or abroad, that you will always be found voicing the praises of the women of "Mormondom," and testifying in regard to the great sacrifices they have made in the interest of the work of God.

A short time ago, in one of the magazine articles that are appearing at this time, I read some of the statements attributed to a man who is considered to be a prominent writer, and he said, among other things, that the women in Utah are degraded, that they are nothing more nor less than slaves to the work of the home; that they are ignorant, and that, with the exception of bearing children to unscrupulous men, they know little of the real mission of woman. I thought how I would like to hear the voices of the women of this Church, if their voices could be heard abroad in this land, proclaiming to the world what their actual condition is, in refutation of those false assertions. I have spoken to some men who are well acquainted with writers of this country, and I asked

them what the reputation of this man was, who had made such a slanderous statement about the women of Utah. "Why," said one of them to me, "that man's word cannot be taken on any subject. He does not state the truth. It does not matter what subject he writes, upon, he grossly exaggerates it." It is very surprising that one of the great magazines of this country has opened its pages to a writer of that kind, a man who came to Salt Lake City, last year, and sought from a cab driver, one of the many dispensers of fairy tales that can be found upon these streets, some of the information which he is now giving to the world.

I read some lines of poetry sometime ago, by Ella Wheeler Wilcox, who shows the real condition, in America at least, today, and I should like to repeat them to you, and possibly make comparison with our people:

"When God had formed the universe,
He thought
Of all the marvels therein to be wrought,
And, to His aid fair Motherhood He brought,

"My lesser self, the feminine of me,
She will go forth throughout all time,'
quoeth He,

"And make my world what I would have it be.

"For I am weary, having labored so,
And for a cycle of repose would go
Into that silence which but God may know.

"Therefore I leave the rounding of
my plan
To Motherhood; and that which God began,
Let woman finish in perfecting man.

"She is the soil, the human mother earth;
She is the sun, who calls the seed to birth;
She is the gardener who knows its worth.

"In me all seed of any kind must spring;
Divine the growth such seed and soil will bring,
For all is me and I am everything.'

"Thus having spoken to himself aloud,
His glorious face upon his breast he bowed,
And sought repose behind a wall of cloud.

"Come forth, O God, though great thy thought and good
In shaping woman for true motherhood—
Lord, speak again, she has not understood.

"The centuries pass, the cycles roll along,
The earth is peopled with a mighty throng,
Yet men are fighting and the world goes wrong.

Lord, speak again, ere yet it be too late;
Unloved, unwanted souls come through earth's gate;
The unborn child is given a dower of hate.

"Thy world progresses in all ways save one,—
In motherhood, for which it was begun.
Lord, Lord behold how little has been done.

"Children are spawned, like fishes in the sand;
With ignorance and crime they fill the land.
Lord, speak again, till mothers understand.

It is not all of Motherhood to know
Creations' pleasure and deliverance's woe.
Who plants the seed should help the shoot to grow.

"And 'tis not alone for Motherhood to breed
The human race, but to know and heed
Its holiest purpose and its highest need.

"Lord, speak again, so woman shall be stirred
With the full meaning of that mighty word,
'True Motherhood;' she has not rightly heard."

There can be no question, referring to the first half of these lines, that this woman speaks the truth as God would have it known to humanity. The greatest law that He has given to man and to woman is to multiply and replenish the earth. Motherhood is the greatest blessing that God confers on woman. Woman's lot is hardest in this life, I believe; and that is one reason that she is better than the average man,—because of having to pass through so much tribulation. It is said that woman, every time she bears a child into this world, lays her life on the altar. It is indeed a wonderful sacrifice. And then this thought, that “Woman is the soil, the human mother earth;
She is the sun who calls the seed to birth;
She is the gardener who knows its worth.”

Had these words been spoken by an inspired man, either in ancient or in modern time, they could not have been more truly said. The latter part of the poem brings this thought, that many women today do not know what that message is to them. If they do, they do not appreciate it, for they do not live in accordance with this greatest commandment of God, they are not bearing children, they are not raising them properly; but, on the other hand,

“Children are spawned like fishes in the sand,
With ignorance and crime they fill the land.”

The imputation contained in this verse surely cannot be urged against the women of “Mormondom.” The figures that were given out by President Smith in his remarks at the opening of this conference, on Thursday last, will give

the lie to any such thought. When we consider the birth-rate among the members of this Church, and compare the figures with those of the rest of this great country of ours, or with other countries of the world, I say to you that any one who declares that women of our Church are not keeping this greatest commandment of God says something that is untrue.

The Savior said that “man is not without the woman, neither woman without the man in the Lord.” My brethren and sisters, God expects us to care for and to love our wives and our children; He expects us to provide for them and love them all the days of our lives. I hope that all who are here today will see to it that no man or woman shall say in your presence, unrebuked, aught against the women of the Latter-day Saints. They have borne serious hardships and trials when their husbands and fathers have gone on missions, hardships even exceeding those borne by those who have left their homes and gone into the world to preach the gospel. They are entitled to our love, to our consideration, and to our blessing.

God bless us all in this work, and make us equal to every emergency that we may be called upon to pass through in life, is my humble desire in the name of Jesus. Amen.

ELDER JOHN F. TOLTON.

(President of Beaver Stake.)

I have been very much impressed with the proceedings of our conference thus far. I have rejoiced under the inspiration and teachings of those who have addressed us. It seems to me that the principal theme of the teachings that have

been given unto the people, during the conference, has been that upon each member of the Church there is a responsibility resting that he, or she, must bear evidence unto the world, in conduct in life, of the purity and sincerity of the teachings proclaimed by the Latter-day Saints. We stand as a light upon a hill before the world today. In other words, "Mormonism" is on trial; the acts of the Latter-day Saints are being watched by the world, and we are being judged by that which we engage in and do as a people. I rejoice in the spirit of this work, for I know it is the work of God. We who have embraced this Latter-day work have a great mission to perform in the world. That mission is to bear witness of the Lord Jesus Christ, to bear testimony of the truths of the gospel, as revealed in the day and age in which we live; not so much in word as in deed; not so much in endeavoring, by conversation, to convert those who are in our midst, as by our daily lives. We are required to let our light so shine that all men beholding our good works may realize that this is indeed the work of our Father. "Mormonism" stands today for truth, and righteousness. It stands for the liberty of men, from a religious and social point of view. We bear the message unto the world, that those who will accept "Mormonism" and live in the true spirit thereof, that it will bring joy into their lives. We truly testify that it brings happiness to our homes and families. It places mankind on a higher level, makes better citizens, better husbands and wives, and so we bear evidence of this to the world.

There is a spirit manifest in the world of mankind today to belittle the work of our Redeemer, to place

as a standard for men the precepts of their fellow men, directing our attention from that course in life that the Gospel has prescribed for us to follow, holding out for veneration the ideas and thoughts of men, in contradistinction to the great eternal plan of salvation that God has revealed. One of the tenets of our faith, or principles of our belief as enunciated in the Articles of Faith, given unto the world by the Prophet Joseph Smith, is this: "We believe all that God has revealed, all that he does now reveal, and we believe that He will yet reveal many great and important truths pertaining unto the kingdom of God." There may be some matters in connection with the great plan of life and salvation that have not been entirely made clear to the Latter-day Saints; but if we will act upon that which God has revealed for the salvation of His children, if we will follow the teachings of the gospel as taught by the Latter-day Saints, and manifest those teachings in our lives, there is no need for us to go into channels of science, so called, and endeavor to demonstrate by that means some of the great and eternal truths. We are not in the line of safety when we depart from the revealed word of God and seek to ascertain, by scientific principles, which have not yet been proven entirely true, a means of salvation for the human family.

God has revealed himself unto the children of men in this day and we have learned from the revelations of Jesus Christ unto the people in this age of the world, that we are in the express image of God, we are His children; that Jesus is the Savior of the world, that He came in the meridian of time and gave His life as an atoning sacrifice for the sin of our father Adam, thereby

removing from the human family that fetter with which they were bound, and opened, through His atonement, a means of salvation whereby we might come forth from the tomb and enjoy a fulness of eternal life in His presence. This applies to all mankind, thus striking off the bands of death, bursting open the grave, and ushering in the resurrection. These are glorious results of the labors of our Lord and Redeemer. Why should we, knowing these things to be true, having a testimony and witness in our hearts that Jesus is the Christ, the Mediator between man and our Father in heaven, the Author of our salvation, and that His is the only name given under heaven by which man can be saved, as stated in the scriptures of divine truth, knowing these things, why should we seek elsewhere for the greatest of all divine blessings, or for a demonstration of these eternal principles?

Our young men go into the world to bear witness of the truth, to preach Christ and Him crucified. There is a spirit in opposition to the Latter-day Saints, but when the light of truth has come, when that enters into the hearts of men and women, they can then see and understand what the message of "Mormonism" is unto the world. It means life eternal. All mankind will be judged by the tenets of the gospel of the Lord Jesus Christ. We may in a manner deceive ourselves, in this life, by following after the teachings of men; they may appeal to us and to the desires of our hearts, but there is nothing that is reliable except the word of God, for the word of God is "sure and certain." It is an anchor to our souls, it elevates man from the lower planes of life, gives us higher ideals to live for, and places before

us the responsibility attending our actions in this life. We are interested, in the first place, in our individual salvation. We are interested also in the salvation of the sons and daughters that God has given unto us in this life, and in the salvation of our relatives and friends. We are also interested in the extensive plan of salvation, in bringing to a knowledge of the truth those who are honest in the world, who have not yet received the message of "Mormonism."

I rejoice today, my brethren and sisters, in the opportunity of engaging in the work of the Lord. I bear testimony to you that this is the work of God. If the world, who do not believe in "Mormonism," or the message that we have to bear, could witness the large attendance at this conference, and the interest that is manifested by the Latter-day Saints, it would be to them, it seems to me, a testimony that they could not ignore, for there is evident sincerity in our form of worship, in our devotion, in our acceptance of the revealed will and word of God. If we live up to that testimony, manifest its truth in our lives, show the fruits thereof, then we have accomplished, in a measure, that for which we came upon the earth. I have heard it advanced, by honorable men with whom I have spoken, that the great duty of our lives is to observe the Golden Rule, to "do to others as we would have them do unto us." But the Savior gave us, in His day, to understand that that was not sufficient, that there is something greater for us to live for than the mere observance of this golden rule. We are told that when a certain young man came unto Him and said, "Master, what must I do that I may have eternal life?" the Savior said unto him

that he should keep the commandments, that he should love the Lord with all his might, mind and strength, and his neighbor as himself; that he was to honor his father and his mother, and commit none of the crimes that were forbidden in the Law of Moses, etc. But the young man said unto him: "Lord, all these things have I observed from my youth up; what else must I do in order that I may obtain eternal life?" Then the Savior said unto him, "Sell all thou hast and give unto the poor, and take up thy cross and follow me." The proclamation of Christ's gospel is our mission to the world, the mission of "Mormonism." We declare unto the world that we must love God, the eternal Father, honor our earthly parents, observe to do those things that are in harmony with the scripture, the revealed will of God, and, in addition, we are to practice charity, giving unto those who are in destitute circumstances, then take up our cross and follow God.

I bear testimony unto you that the gospel of Jesus Christ has been revealed in this day and age of the world, that Joseph Smith was a prophet of the living God. In so far as we are following in the footsteps of the prophet, Joseph Smith, observing those things that the Lord revealed through him, we are the chosen people of God. Our mission is to convert the inhabitants of the world, and bring them to a knowledge of the truth. Our mission is to proclaim the truth unto all mankind, calling upon them to accept the testimony of the Latter-day Saints, and repent.

May the Lord bless us, inspire us with His Spirit, direct our footsteps in the paths of duty, that we may come nearer unto our Father in

heaven, that our testimonies may be strengthened from day to day, I ask in the name of Jesus. Amen.

The ladies' chorus, "Lift up thine eyes," was rendered by members of the choir.

ELDER CHARLES A. CALLIS.

(President of Southern States Mission.)

My brethren and sisters, I feel in my heart that we should be a very grateful people. One of the great poets said that the crime of ingratitude was among the basest of crimes, and I believe it. I am grateful unto God for the prophets and apostles that He has established in this Church. I am thankful unto Him that one of the apostles presides in this meeting. They are given us by the Lord "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith."

The Apostle John said, that "if we walk in the light, as he [God] is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." What joy, what pleasure is there outside the pale of the fellowship of our brethren and sisters? To have fellowship one with another, to have a membership in the Church of the first born, is worth more than all the joys of the world, or the gold and the silver that are hidden in the depths of the earth. If a brother dislike a brother, if he has a feeling in his heart against one of his brethren, that feeling engenders prejudice in him against other brethren. It colors his opinions, and it is apt to warp his judgment with

respect to all mankind. It is necessary that we walk in the light in order that we may have fellowship one with another, and we will not then depart from the path of virtue and rectitude, and make shipwreck of our faith.

The Apostle Paul said: "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye, through his poverty, might become rich." What have we gained by reason of the earthly poverty and sufferings endured by the Lord Jesus Christ? We have gained eternal life, or the means of obtaining eternal life, and God has said: "Behold, he that hath eternal life is rich." We can see this same principle exemplified in the lives of the Latter-day Saints who are sending their sons and daughters into the world to preach the Gospel. Many a mother in Israel, because of the strain upon her financial resources in keeping her son in the mission field, is wearing a last year's hat, dress and coat. As a servant of the Lord, I say unto you, that the sacrifice you are making is sacred unto the Lord. By your faith and self-denial you are placing within the reach of men and women the means of securing the riches of eternity.

We are walking in the path of humility, and God is making us a power for good in the world. After all, brethren and sisters, there is more strength in the humility that comes from trusting in the Lord Jesus than in the strength of worldly power. "When I am weak," said Paul, "then am I strong." So long as the Latter-day Saints put their trust in God; so long as they walk in the light, they will be clothed with a power that is invincible. They are guided and led by men who

are blessed with inspiration and revelation from God: they have been led out of the darkness of the world into the sunshine of political and religious liberty. If we continue to pray to the Father and work hard to have our prayers fulfilled or answered, God will give us a goodly portion of His Holy Spirit. No man or woman need ever be afraid that the Almighty will suffer His chosen people to be led astray by any man or set of men. I care not for the theories men may frame as to our existence, or the beginning of our existence. I know that God has said, through His Holy Spirit, that we are His sons and daughters, and that is comforting to my soul. We stand upon a sure foundation, for our faith rests not in the wisdom of men, but in the power of God.

It is true that many of our young men who go into the world to preach the Gospel, are not learned, that is, so far as worldly wisdom is concerned; but I believe, my brethren and sisters, that you and I, in a measure, at least, are responsible for this. God, in His wisdom, has caused Church schools to be established. He has placed at the head of these great institutions men of God, men of wisdom, men of character like President Brimhall, whose whole souls are in the work of the Lord. They yearn for the redemption and the advancement of our young men and young women. Are we giving them earnest support? Are we giving them, not only the support of our faith and prayers, but are we sending our children to these schools, in order that they may become qualified to go forth as ministers of the Lord Jesus Christ? I have noticed in the mission field that young men who have attended

these Church schools, are ready and qualified to enter upon their missionary labors at once. They are learned, to a certain extent at least, in proportion to the time that they have been under the instruction of teachers in these institutions, in the principles of the Gospel. But, more than all that, they come to the mission field with the Spirit of God in their hearts. They have the spirit of the work, which, after all, is of infinitely more value than the letter of the law, for "the Spirit giveth life." And when these boys, if you please to call them boys, stand before congregations, they speak, not in the wisdom of men, but by the power of the Holy Ghost. The Book of Mormon declares that when a man speaketh by the power of the Holy Ghost his words are carried unto the hearts of the children of men. In many of the pulpits throughout Christendom today men are preaching more to win the praise of men than the approval of God, and their words, therefore, are as "sounding brass and a tinkling cymbal." But the servants of God, blessed with the Holy Ghost, the power that comes from above, and which enlightens the understanding of the people, preach under that influence, and their words go direct to the hearts of their hearers.

A long time ago there were certain men, alchemists, they were called, who sought to transmute the baser metals into gold, but they failed. By right use, we may convert our gold and silver into "treasures in heaven." Croesus, the rich king of antiquity, when he was dying, said: "What I have kept I have lost; what I gave away I have." His worldly possessions were slipping from his grasp but the money he had given for good

and holy purposes was treasure laid up in heaven awaiting him "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." We shall not be blessed for the amount of money, nor for the number of acres we have left behind us, but we shall be blessed and rewarded for that which we have given for the upbuilding of God's kingdom, and the advancement of righteousness in the earth. Is tithing a sacrifice? No, not in one sense of the word. It is the best investment we can make, for it is a treasure laid up in heaven. The tithing that we pay will make us rich, but the means that we leave behind us will not be to our advantage when we go to the spirit world to be judged according to the deeds done in the body.

Let us bring up our children in the fear of the Lord. Let us educate them properly; send them to institutions where they are taught the word of God, where the heart, as well as the intellect is educated. God sets great store on the heart. Solomon said: "Keep thine heart with all diligence, for out of it are the issues of life."

I am reminded of a story told by the late Count Tolstoi, which I think will illustrate the point I wish to impress upon your minds, viz: that there is something else that should be sought besides worldly wealth; and that, after all, the pursuit of, and the acquisition of earthly riches do not bring lasting pleasure and joy. The Count relates the story of a man who was land hungry. You know lots of men, don't you, that are land hungry, they want to go into a strange country and get much land. This man was one of that class, his present possessions were insufficient for his de-

sires. So he journeyed to a far-off country, where there was a large tract of land to be secured for a low figure. He came to a vast domain, and the owner of it said to him: "Leave your money here, and all the land you can encompass between now and sunset shall be yours, but if you fail to get back to this point by sunset, you lose your money and the land, too." This was at sunrise, the man laid down his money and started out on a line due east. He walked at first, but the greediness of his soul quickened his pace into a run. He went in this direction as far as he dared to, for the sun was mounting high in the heavens. Then he ran in a northerly direction until the sun was in the meridian. Weak, and well nigh exhausted he laboriously and painfully ran toward the west, and the sun was rapidly nearing the western hills. Mustering all of his remaining strength for the final effort, bordering on the verge of absolute exhaustion, he managed by painful exertion and agony of mind and body to reach the starting point just as the sun sank out of sight. He had won the land, but in doing so, sacrificed his life, for he fell down, beside his money, dead. His servant dug a hole to bury his body, and the man was soon forgotten. Do we not find similar cases among people we know? They exhaust their lives, spiritually and physically, to amass wealth. They disregard the welfare of their children. Their sole object in life is gathering money. They neglect their Church duties. They feel that they cannot afford to pay their tithing; and when life's race is ended, when they are nearing the end of their earthly existence, behold, they are so exhausted that they pass away

and miss their reward in the eternal mansions of our Father.

God grant, my brethren and sisters, that our souls may ever be attuned to the dictates of the Holy Spirit; that our lives may begin and end in the service of the Lord, in the spirit of sacrifice, that every one of us may always have a humble heart and a contrite spirit. God grant that we may never forget what hath been done for us by the Lord, is my prayer, in the name of Jesus. Amen.

ELDER ALONZO A. HINCKLEY.

(President of Millard Stake.)

My brethren and sisters, I hope to be led by the influence of the Spirit of the Lord, to be perfectly in tune with His Holy Spirit, that He shall manifest through me something, or some lesson, that He would wish taught.

It is my privilege to preside over a stake of Zion that, from point of territory, is perhaps one of the largest stakes of Zion, but, from the point of population, it is one of the smallest. Our stake boundaries are exactly the same as the boundaries of Millard County. At this time there is hardly a county that is receiving more attention, perhaps not a county receiving more advertising, from the point of available land and water, than is Millard County. All of the waters of the Sevier river have been filed upon, and title obtained and reservoirs prepared for the impounding of that water. We think that, within the next year or two, we will not have to report that Millard Stake is one of the small stakes of Zion in point of population. There is no county within the State of Utah that has as much

available land, and as much water that is available to apply upon this land, as the County of Millard. Under the wise direction of those who have charge of these projects, we hope, and believe, that our county will be well populated, that the broad acres, which President Lyman is pleased to term desert, which lies between the eastern and western part of the stake, will be largely cultivated, and be inhabited by good, thrifty citizens.

I was thinking, while the brethren were talking here today, that we could preach a good gospel sermon by the lives of the Latter-day Saints of that stake. I believe that we have not, not to my knowledge, at least, in a population of five thousand souls, one case of immorality at this date. I believe that we are free from the bondage of debt. We are not given to speculation. We have no producing mines, and but few people that leave the farm; as a consequence, our people are of modest means. As a witness to their faithfulness in the payment of tithes, let me make this announcement, that while we have suffered from loss by dams being swept out of the Sevier river, and while we had the responsibility and expense of building an academy which cost about twenty-one thousand dollars, yet the tithes of Millard Stake have increased until the year 1910 is shown to be the best for the payment of tithes in the history of that stake. When we listened to the figures that were given by President Smith, regarding the birth rate among members of the Church, which we were pleased to hear was heavier than among the people of any other country upon the face of the earth, it was gratifying to us to know that Millard Stake really exceeded the

splendid record that was made by the Church.

As a people we live in peace and harmony. Only a small percentage of the population of Millard County are not Latter-day Saints, and among the small percentage there is no enmity toward us that I know of. Those that are not of our faith are good citizens, and there are no poor in Millard Stake. The Latter-day Saints, I believe, are recognized by all as neighbors that are honest, true, just, virtuous and benevolent, and that they believe in doing good unto all men. One of the greatest testimonies that I have, that appeals to me, is the fact that we never have a Latter-day Saint who is true and faithful in the discharge of his duty but who is contented and satisfied, and lives in the enjoyment of peace, under the direction and influence of the Spirit of the Lord that gives joy and satisfaction.

I thank the Lord that the rewards for faithfulness in the Church are not all postponed until after the resurrection. I thank the Lord that while we live in hope and faith, and in a knowledge of the glory and blessings that await us in the future, yet the Lord rewards us every day of our lives by the whispering of peace unto our souls, giving us a knowledge of divine approval when our lives are in harmony with the requirements of the gospel. I appreciate this. The Lord teaches us through the gospel that we should lend a helping hand unto the erring, reach out and reclaim them, and save them, if possible. In the beautiful lesson taught in the parable of the prodigal son, we learn that when he had gone off and had wasted his goods, until the day of repentance came, he then thought of that which he had left behind and longed to re-

turn unto his father. We can appreciate the spirit of that father when he received the repentant son back, placed his splendid mantle upon him, killed the fatted calf for him, and placed a ring upon his finger. I also appreciate the lesson that is taught in the case of the other son, who had remained at home and who had been faithful, but was somewhat jealous of the attention that had been given to the wayward son, the father said unto the faithful one, "All that I have is thine." So, we learn that it is never too late to repent. We can repent and we will be rewarded for true repentance for returning unto the Lord. But if we never do that which necessitates repentance and returning, all that the Lord has will be given to those who are thus faithful from beginning to end.

I thank the Lord that I have a testimony of the divinity of this work, and I rejoice in the knowledge that Joseph Smith was a prophet of God. I rejoice also in the knowledge that Brigham Young, and the other presidents of the Church who have died and gone, were prophets. In my faith, I sustain also Joseph F. Smith, the present living head of the Church, as a prophet, seer and revelator. When I lift up my hand to sustain the authorities of the Church, the apostles and the presiding patriarch, as prophets, seers and revelators, I mean, before the Lord and before my brethren, that I sustain them in very deed as such; and when they speak, under the inspiration of the Spirit of the Lord, I accept it as the voice of the Lord unto me and unto His people. I thank the Lord for all that he has done for us, and pray that His Spirit shall abide with us and lead us in the path of duty. We

should teach the gospel by our daily walk in life, for that is the most magnificent sermon that it is possible for us to preach. My words would be of but little value to the Latter-day Saints if I should teach them that the Word of Wisdom is the mind and will of the Lord, if my daily walk in life did not conform to my precepts. I think that the mother's word and influence are seriously affected if she, through any weakness, real or imaginary, feels justified in partaking of tea or coffee, while she admits before her family that such indulgence is contrary to the mind and will of the Lord. It breeds a spirit of disrespect for the revelations of the Lord when we treat any of His requirements or commandments with indifference, or as of little consequence. The Lord desires that we shall prove ourselves the best people upon the face of the earth, having received the truth, that we shall exemplify the truth in our lives.

I have this hope, and I speak now of Millard Stake of Zion, that if those who shall come among us and make their homes with us, shall go upon the irrigation ditches or upon our construction work, that they shall discover that the young men of Millard Stake of Zion, who do such work, do not indulge in profanity, and that they keep the Word of Wisdom. I trust they shall discover that the voice of prayer is heard among those who work daily upon those public works; that a blessing is said upon the food before it is partaken of. If they go among the families of the people, I hope they shall discover that the father, the mother, the son and the daughter prays. If they purchase from us our farm products, I trust they shall discover that we give two

thousand pounds for a ton; and that we are not dissipated in any way, but that we teach and practice the gospel of Jesus Christ in our daily walk in life. We brand as infamous the lies and misrepresentations that are made against our people. Those who are honest that come into the midst of our people shall see and understand that we have been accused falsely; they shall discover, that our lives bear witness to our faith in the Lord and the saving power of the gospel; that they may do so is my prayer in the name of Jesus. Amen.

ELDER JOSEPH F. SMITH, JR.

Blessed are they who obey when they hear the truth.—Admonition to reverence the Sabbath day.

I was asked the question, yesterday, why the Latter-day Saints meet in general conference twice a year. There are many reasons that might be given why the Saints so assemble. The most important one, perhaps, is that the Lord has commanded it. We meet together to hear inspiring words and to be built up in the faith. We meet to be instructed in our duty as members of the Church that we may more humbly and perfectly walk in the way of the Lord, keeping His commandments that faith might increase among the Saints, and our hearts be inclined towards our heavenly Father. For the same reason we meet from time to time in stake conference in the various stakes, and in ward conference in the several wards throughout the Church, that we might be taught the commandments of the Lord.

We have heard many things during this conference that will be for our profit; providing we reflect up-

on them and remember them, putting into practice such things as have been presented to us for our consideration. What does it profit us in assembling together to hear the words of the Lord as they may be given unto us from His servants, if we go back to our homes and forget all that we have heard? What will it profit us when we are admonished to keep the commandments of the Lord if we go home and forget those commandments, and return, if we have been in the habit of walking in the ways of men, back into those ways? The Lord will judge us according to our works; He will judge us according to our knowledge and our opportunities. We are His people, with whom He has made covenant. He has gathered us out from the nations of the earth through the preaching of the gospel of salvation that we may learn of His ways and walk in His paths and rejoice in His truth.

It is eighty-one years since the Church was established; and during all that time the people have been admonished and instructed in the way they should walk. The parents have been taught almost daily the things that have been presented to us this morning—that they should teach their children the principles of the gospel, that they might not depart from them when they grow up and reach the age of accountability. We have received the truth and we know the truth. If we live not in accordance with the truth, then we will be held responsible. We know that it is required of us to pay our tithing. Blessed is the man who keeps this commandment. We know that the Lord has commanded us that we should observe the Word of Wisdom. Blessed is the man and blessed is the woman

who keeps this commandment, for the Lord will nor forget them. We know that we have been commanded from the beginning that we should pray; that we should gather around us in our homes our children and teach them the spirit of prayer; that they might offer up their thanksgivings to their heavenly Father for His mercies and blessings unto them. We have been taught to observe the Sabbath day from the beginning, and to keep it holy. And many other commandments, which we hear reiterated from the stand and which we read in the Scriptures, God has given unto us, that we might grow nearer unto him and be built up in the faith and strengthened. No commandment, at any time, has He given us, that was not for our comfort and blessing. They are not given merely to please the Lord, but to make us better men and women, and worthy of salvation and exaltation in His kingdom. We know our duty; we know what is required of us, and that the Lord will not hold him guiltless who, understanding these things, will go contrary to that which he has been commanded.

The time has nearly expired, but I want to say just one word or two in relation to the Sabbath day. We have heard of many other things this morning, the word of wisdom, of prayer, of tithing, and other principles. I want to say a few words in regard to the observance of the Sabbath day and keeping it holy. This commandment was given in the beginning, and God commanded the Saints and all peoples of the earth that they should observe the Sabbath day and keep it holy—one day in seven. Upon that day we should rest from our labors, we should go unto the house of the Lord and offer up our sacraments

upon His holy day. For this is a day appointed unto us on which we should rest from our labors and pay our devotions unto the Most High. On this day we should offer unto Him our thanks and honor Him in prayer, in fasting, in singing, and in edifying and instructing each other. There was a time when the people throughout the world observed this commandment better than they do today. I can remember the time in this city, not many years ago, when it was considered a sin for a baseball game to be played on the Sunday. It was an unknown thing for a theatre to be open on the Sabbath day; but today things have changed, and such things are common among us. This very afternoon and evening in this city and in other parts of the great nation, theatres will be open and crowded to the doors. I fear, so far as the community in this city is concerned, that all who attend those places will not be from among those who have no membership in the Church. Some who call themselves Latter-day Saints will be there, as will also those of other faiths who profess a belief in the Redeemer of the world. Yet the Lord has commanded that we should observe this law. During the greater part of the past week and extending into this week, out near the lake, there is what is called an aviation meet. Men with machines of marvelous construction are flying in the air. They will do so today. I trust no Latter-day Saint will be there on the Sabbath day, disregarding the divine law. I have heard that two of the men who have been flying out there, who are representing the Wright brothers of Ohio, have refused to take part in the program on the Sabbath day. I hope this is true; it comes to me

merely as a rumor. I understand that these men, Orvil and Wilbur Wright, will not take part nor permit those who represent them to take part in any such exercise on the Sabbath day, thus setting an example to others; setting an example of righteousness to the Latter-day Saints and to all the world, and showing that they are not afraid, even in the face of opposition and ridicule, perhaps, to keep this commandment which God has given them.

I hope the time will come—I don't know that it will before the millennium—but I hope it will come in this State, when we can have men in our legislature who will have enough regard for the law of God to give unto the people a legitimate law for the proper observance of the Sabbath day. We have not been able to accomplish it yet; and, I am sorry to say, some of the members of the Church sitting as legislators have been numbered among those who have not seen fit to give unto the people a law that would be suited to the proper observance of the Sabbath day. They have lacked in courage, I say it with shame, for it is a disgrace to them and a reproach unto the people.

Now, brethren and sisters, when we go from this conference to our homes, let us go filled with the Spirit of the Lord, with the determination to live our religion, to keep His commandments faithfully that His Spirit might be with us. The time will come, just as sure as we live, that there will be a separation between the righteous and the unrighteous. Those who will not keep the law of the Lord will deny the faith, for He will withdraw His Spirit from them if they do not repent, after laboring with them

and doing all that is possible to keep them in the line of duty. He will withdraw His spirit from them and they will be left unto themselves. They must take one side or the other, for this separation must surely come. Let us see to it that we are numbered with the children of the Lord. Like one of the prophets of old, let us say: "As for me and my house, we will serve the Lord." And may He bless us. Amen.

The choir sang the anthem, "Hosannah."

Benediction was pronounced by Elder Reuben G. Miller.

Adjourned until 2 p. m.

SECOND OVERFLOW MEETING.

Another meeting of the Conference was held in the Assembly Hall, at 2 p. m., at which Elder Charles W. Penrose presided.

The Farmers' Ward choir was again in attendance.

The choir sang the hymn:

Come, thou glorious day of promise,
Come and spread thy cheerful ray,
When the scattered sheep of Israel
Shall no longer go astray.

Prayer was offered by Elder Ferdinand F. Hintze.

The choir sang the hymn:

Zion stands with hills surrounded—
Zion, kept by power divine;
All her foes shall be confounded,
Though the world in arms combine.

ELDER CHARLES W. PENROSE.

Preliminary remarks.—Attacks upon the Church.—Necessity of sustaining its authorities.

Brethren and sisters, I congratulate you on having a suitable place in which to assemble, seeing that the tabernacle is full to overflowing.

I hope you will enjoy the meeting that is convened in this place. It does not matter much where it is so long as we have the right spirit. We shall enjoy our services and the remarks that will be made by our brethren who have been selected to address us. If you will give us your attention, and keep as quiet as possible so that the voices of the brethren may be heard distinctly in every part of the building, I am sure that we will receive good instructions suitable in our present condition and circumstances.

We have some selections, too, to be rendered by the Farmers ward choir, which has become somewhat famous for its good music. And I pray that the blessing of the Lord will be upon us, and that we shall have a time of rejoicing and instruction.

It will be necessary, first, before we introduce the speakers, to present the general authorities of the Church, that you may have the privilege of lifting up your hand just as though you were in the big tabernacle. For if there ever was a time in the history of the Church when the Latter-day Saints ought to have the opportunity of showing their faith and confidence in and devotion to the men who are called to guide us, it is at the present time, when floods of vituperation and calumny are poured forth, and when there is a special endeavor to black-

en their character before this nation and before the world. This is one of those things that occur almost periodically, and when the flood-gates of the regions below seem to be open to pour forth venom against the servants of the living God; and as is usually the case, and has been from the beginning, their chief attacks are directed against the man who stands at the head, the Prophet, Seer and Revelator called to preside over the Church.

Elder Charles W. Penrose presented the names of the General Authorities of the Church, and they were severally sustained in the positions named, by unanimous vote of the congregation.

ELDER MELVIN J. BALLARD.

(President of Northwestern States Mission.)

It has been said that a few years ago a party of tourists returning from a trip on the continent of Europe met one evening in a hotel in the city of Paris, and among other things were discussing points of interest which they had seen on their trip. Each one of four among the party appeared to have visited a famous obelisk, and one of the number said that its color was white. This was disputed by a second visitor, who said that it was blue; and still a third person insisted that both of the previous speakers were mistaken, and that its color was green. Each was sure that he was right, when a fourth person spoke up and said that he too had visited the obelisk, and that each one of these gentlemen was right and that each was wrong, for, said he, "it is white on one side, it is

blue on another, and green on a third side. The trouble with you, gentlemen, is that you did not go all the way around it." As I read that story recently, I thought of the wonderful variation in testimony which has been borne recently with respect to "Mormonism." We have been listening the last few days to testimonies of those who are in sympathy with the work of the Lord, wherein they have told of their strong faith in His cause, the truthfulness of the principles of the Gospel, the righteousness of the lives of the men who are associated with this Church as the leaders of the organization.

There has preceded our conference a series of attacks upon the character of the work, and individual members of the organization, wherein, perhaps, some of the failures that we have made (for we are not perfect, the net gathers of all kinds of fishes, and there are some among us who make their failures and mistakes), and perhaps this has furnished the foundation and the basis, in a number of instances at least, for the attacks that have been made, and these have been enlarged and exploited to serve the purpose of those who have it in their hearts to hurt and to injure. As I study human nature, I find that notwithstanding we try to look at the same thing alike, there is such a difference in our individual make-up and temperament, also in the environments which surround us, that we cannot always look at the same thing and describe it alike. The attacks which have been made upon the sacred scriptures have aimed at the fact that the Apostles Peter, James, and John have not borne testimony in the same identical manner with reference to the

life of Christ. I call attention to the fact that these men all looked upon the Master from the same point of view, believing Him to be the Son of God; and when these men described such scenes as Christ before Pilate, though their descriptions are about the same, yet there are some slight variations in detail, but not sufficient to contradict their testimony of His mission and character. Some of those who related the life of our Savior, because of previous training in a certain direction were inclined to state that which appealed to them most strongly; one, because of his temperament and training in mathematics and tax collecting, was attracted by certain phases of the life of Christ; while John, the spiritually minded man, saw in that life the greatness and the spirituality of the Redeemer.

If that is true of men who try to tell the truth, and are in sympathy with the object of which they speak, then, we shall find in like manner more diversified opinions as we shall find men more widely separated in their view-point. As instance the testimony of a bitter apostate, who has had his mind darkened against the word of God and the leaders of the Church, whose own wicked life has colored his vision, and he pours forth all the venom of his distorted mind upon the people he once loved, though they have not changed since he loved them. No one else can see things just as he sees them. Then you have the example of the man who writes only for the monetary value of the story to him, who is paid to exploit his theme, and who gives it color without venom, but maliciously distorted, nevertheless. Then you have still other phases represented, until you reach

the burning, strong testimony of men and women who know the whole truth, who have gone all the way round, who have seen it and know it in all its phases, whose minds are free from malice and hatred, who have borne testimony of the truth and seen the majesty of it, as it has been divinely made known to them. You have their testimony as to the uprightness of the lives and characters of our leaders and the nobility and value of the organization. So, my brethren and sisters, when you shall consider the possibility of human nature to err and get in the dark, and how it is influenced by its prejudices, you shall then perhaps more easily understand the great diversity of opinion expressed and sent broadcast about us.

But, whose opinion shall we receive? I was asked not so very long ago, by a very respectable man of the northwest, if it was possible that magazines of the character of those that have been attacking the Church could be mistaken, for they have a respectable standing in the community. I answered him that if these magazines are mistaken on their present attitude toward the Church, it is not the first time they, and other equally as respectable papers, have been on the wrong side of great questions. The world's judgment against the Latter-day Saints is no evidence that we are wrong by any manner of means. My researches into the history of the past reveal the fact that not only in religious matters, but in scientific matters, and in the matter of the coming forth of truth from various sources, there has been a disposition on the part of the world seriously to condemn and reject that which is true. I might call your

attention to the fact that some three hundred years ago all the world believed that the earth on which we now live was flat, a great expanse in the universe, and that the stars, the sun and the moon, each made their revolutions around the earth, and that it was the center of space and did not move in space. When Galileo, the great and inspired philosopher, first announced that the earth was only one spark or gem in God's great universe, that it moved together with other worlds with which it was associated, that the sun was the center of the solar system, and that the conditions of night and day were produced by motions of the earth, he was haled before the highest tribunal of his day, and condemned for advancing a doctrine which was false and in contradiction of the scriptures; he was condemned to suffer a cruel death or recede from his position. In order to save himself for future struggles in maintaining the truth, and realizing a denial did not change the truth which he had discovered, he said that he would recant his statement; but, aside to his friends, he said, "The world moves just the same." In later years, when he again revived the doctrine and gave further evidences of its truthfulness, he was again haled before the high tribunal and condemned, and burned at the stake for having taught a doctrine which now everybody who is posted at all knows to be absolutely correct. So in numerous other things, we have discovered that the judgment of the world has been wrong.

I content myself by calling your attention to the one gift of God to man. Great and good as are the gifts of scientific, psychological, and philosophical research, and the gift

of wisdom manifest in discovering the electric telegraph, telephone, and all the glorious things which minister to the want and comfort of man, mounting far above them all, greater than all combined is the precious gift of God to man, His Son Jesus Christ. Did the world receive Him? No; condemned, executed between two thieves, buried in the oblivion which they hoped would cover him so that future generations would know nothing of him, nor the part they took in his execution, expecting to prove to the world that they had merely rid their nation and their people of a malefactor who was unworthy to live. Was the world right or wrong? They believed that they were doing right. The world erected monuments to the princes who exterminated Christians, in the hope that coming generations would pay reverence to those princes for having rid the world of the abomination known as Christianity. The world has returned, not to place its laurels upon the monuments erected, but to honor the names of those who suffered, and condemn those who erected the monuments, as having raised their hands against the most precious of all doctrines, and the most glorious of all individuals who have ever visited the world, the thing that the world needed most of all.

And so will the world be proven to be wrong in its present judgment of the "Mormon" people. As shown, it has not been the first time that it has been mistaken. The world will not be satisfied, perhaps, by our testimony so far as it is favorably expressed. There is one way, thank God, that we can answer all accusations and charges. The Master stated that way, and

the manner by which our true character may be determined, the conclusive evidence is, "By their fruits ye shall know them." He thus announced the way by which we or any other people may prove our claim, or rather may prove ourselves worthy of what we claim to be. And so to this let us direct our attention just a few moments.

You have heard some statistics during this conference, vital statistics, and I refer to these again because they show some of the remarkable fruits of the system. We are told that, in 1910, there were thirty-eight births to every one thousand members in the Church of Jesus Christ of Latter-day Saints, an excess over the birth rate in the United States, by comparison of the latest statistics, of twenty-five per cent. That means that the Church of Jesus Christ of Latter-day Saints shows a birth rate far in excess of that in the United States; and I presume I am not far from the truth when I say that the United States leads the world in this matter, consequently we have an excess in our birth rate over any nation, or country, or people. Is that desirable fruit, or undesirable? Why, the greatest statesmen in the present age are exercising their persuasive powers to the uttermost in endeavors to induce men and women in our country, and other civilized nations, to honor the first great law of God, "Multiply and replenish the earth." Thank the Lord, men and women in our Church keep the ranks replenished, and give at least our quota to make our nation endure in greatness. Thank God that the doctrine of race suicide which exists in the world has not become popular among us and is not breaking down

the high ideals that have been held before our eyes by the men and women who lived according to God's law. In the world, where do we find increase principally? Children are rare among the exceeding wealthy or those living in affluence, luxury and ease; neither do you find large families among those steeped in transgression and sin. Children are more numerous in that greater and better element of mankind called the middle class, the honest men and women who believe in honoring the great command that I have announced, which was given to man in the beginning of his habitation upon the earth.

We were told that the death rate in the Church of Jesus Christ of Latter-day Saints is nine and a fraction per thousand, while the general death rate in the United States is seventeen per thousand. The death rate, Brother Grant tells us, among individuals received in life insurance associations seldom comes as low as ten per thousand. Are these fruits desirable or undesirable? Do the people of the world know how to live properly and perpetuate life? The great medical philosophical and psychological schools vainly strive to advise the people to live according to natural ways and means by which life may be perpetuated. God gave to this Church the great key of health, about which so much has been said in this conference; and, thank the Lord, a great majority of the Latter-day Saints obey the Word of Wisdom, and thereby a foundation is laid in themselves and their children for strength of body and of mind. By reason of obedience in these things, they receive the blessings of health and strength, and long life.

We were told that the divorce rate in the Church is so low that it is only about one-fifth the general divorce rate in the United States. Are these fruits desirable? Most assuredly they are. There is a great cry for ways and means by which there may be a curtailment of this evil of divorce, loosing the bonds of matrimony. Does the record speak well for the Latter-day Saints? Surely it does. The great cause of the divorce evil in the United States today is the unfaithfulness and infidelity of men and women to each other and to their families. How have Latter-day Saints been trained? You know, when we were boys we were told to hold virtue so sacred that we would rather lose our lives than to ruin or despoil the virtue of any woman, that personal purity was more sacred to us than our lives. We do not have a double standard of morality. Thank God, we have listened to the advice of our fathers, and accepted the teachings of the gospel, and have produced, notwithstanding some mistakes and failures in other respects, a generation of young men and women whose equal in these things cannot be found anywhere in the world. Are these fruits desirable? O, my brethren and sisters, I desire with all my heart that the young men and women of this Church shall show forth by their lives even stronger testimonies than these, and that they shall be a sufficient answer to all our accusers—not our words, but what we are. The world has many new systems of philosophy, new religions, and new theories of solving problems of life, such theories are very plentiful, but they have not yet succeeded in producing a race of men and women

superior to the children of the Latter-day Saints. And so, my brethren and sisters, while we are growing in numbers, I trust we shall be noted also for our growth in virtue and every good and desirable thing.

By the way, it is complained just now that the reason why we ought to have immediate attention is that we are increasing so fast. We haven't any disposition to wrangle about that question, we acknowledge that we are growing. I noticed in statistics published by the *Literary Digest*, about six weeks ago, a statement concerning the leading churches of the United States, showing their rank twenty years ago, their place today, and the increase in population in the twenty years. The Roman Catholic church was ranked as number one, twenty years ago, and is the same today, and shows an increase of ninety-five per cent in that period. So they go in their list until we reach church number fifteen, which the table shows has made the greatest growth in the United States in the last twenty years, and the statistics are not ours, that is the Church of Jesus Christ of Latter-day Saints. Now, among the fifteen churches on the list here enumerated, until we reach this "Mormon" Church, there is not an increase in position of any one of them of more than two points. Whereas, the Church of Jesus Christ of Latter-day Saints was rated as church twenty-one, twenty years ago, and as church number fifteen this year, an increase of six points, a showing two hundred per cent better than the others. Then in point of membership, none of the fifteen have a greater increase than ninety-eight per cent except the Church of Jesus Christ of Latter-

day Saints whose increase is two hundred and fifty per cent! In this connection I will say that, four weeks ago, in the city of Portland, I heard an address given by the secretary of home missions of the Methodist church, who said that unless there was a change in their methods of proselyting they would soon be decreasing. Said he, \$40,000 expended in the city of Boston netted but twenty-one converts; \$50,000 expended in the city of Chicago had netted but forty-four converts; and he made the further remarkable statement that last year the great Methodist church, which stands as the second largest church in the United States, with a membership of 3,180,000 souls, showed an increase of but 40,000 last year. Compare that with the Church we represent, with a membership of about 500,000 souls, showing an increase of 16,000, and contrast it, in view also of another fact, that of the 40,000 souls introduced into the Methodist church last year only five per cent were men and women over twenty-one years of age, ninety-five per cent were children. Its power to appeal to the matured judgment of men and women of this country must surely be waning, when it can claim only five per cent of its converts from the ranks of matured minds. Not so with the Latter-day Saints. Our increase has been very satisfactory, and has come largely from the mature, thinking men and women of the country. I know it is so in the Northwestern States mission, and I am sure that it is so elsewhere. Now, is this growth and increase desirable? I maintain that it is, and ought to continue, for the world's good. The best men and women are crying out in their souls

for that which we have, though they know it not, and the Church of Jesus Christ of Latter-day Saints has that which the world needs, and which the world must have to save itself.

We need not be alarmed at the assaults which have been made. The Church of Jesus Christ of Latter-day Saints shall not falter, nor waver, nor shall it be harmed by the present attack. I bear you witness, as I mingle among people outside of Utah, and know what the sentiment is, that thinking minds of the present day have been stirred up by the recent articles to a spirit of enquiry such as they have never manifested before. We have opportunities for gospel conversations such as we have not had before. Recently we had an opportunity to answer the enquiries of the president of one of the greatest colleges in the west. He recognized that these stories did not contain the truth, and he wanted to know what the truth is. I can say that the commonwealth here, our glorious Utah, where so many of us were born, is being injured more seriously than is the "Mormon" Church. The Church thrives in spite of persecution, but the citizens of the State of Utah suffer from the indignities and vilifications that are being published. Thirty thousand home seekers came into the northwest during last spring. It has been my privilege to meet thousands of them on the trains, and I have taken the opportunity of making a canvass among them, and to ask them "why don't you go to Utah?" I have exploited some of Utah's resources and her opportunities, and the answer has been, in many instances, that they were prejudiced against Utah be-

cause of the recent agitation that has been going the rounds of the press. So, Utah is suffering more than the Church of Jesus Christ of Latter-day Saints. God bless Utah, the vales we love, the place of our birth and our homes.

The Church shall stand, and thrive, and increase in its numbers, and shall never diminish. We are only just beginning; we are but forming the nucleus of a great and mighty organization that shall grow as fast as it can absorb new members, and it shall increase in its absorbing, and shall yet be numbered by millions of the children of this generation. This is my testimony, and faith, and I may say, I speak it with knowledge. We missionaries go not to the world with a spirit of resentment, but in the spirit of love we approach their homes, and if they turn us away, we still feel that we have brought to them the most precious of all gifts, and that we have honored that household to which we have come with our message, offering the most precious boon that could be bestowed upon them, none greater has ever been offered to this world in all the years of its history. In all our labors we try to show that we love the whole world; in the spirit of kindness we work among them, not with a spirit of retaliation, but of forbearance,—showing by our lives and the examples which we set that we are what we claim to be: members of God's Church; not perfect men, but seeking according to the knowledge that we possess, and the Spirit of the Lord within us, to perfect our lives in harmony with the laws of God's truth, and inspire them to do likewise, which may God grant us the opportunity to do, is my prayer, in the name of Jesus Christ. Amen.

A sacred song, entitled "Face to face," was sung by Mrs. F. M. Bishop.

ELDER HUGH J. CANNON.

(President of Liberty Stake.)

My brethren and sisters, those who have attended the sessions of this conference can testify that the Lord has been with us. He has manifested Himself to us again this afternoon, and I am sure He will continue to do so during the remaining part of this meeting.

Several thousand faithful Latter-day Saints have come together, with prayerful hearts and with a desire to be fed with the word of life, to be built up in their faith and strengthened in their desire to serve the Lord; where this is the case it is absolutely certain that they will not go away hungry. Of course, the thought does come to an individual who may be called upon to speak, that because of some delinquency on his part he may not have as much of the Spirit of the Lord as he would like, and consequently no man, at least no thoughtful man, ever attempts to address a congregation of the Latter-day Saints without a feeling of fear in his heart. I can think of nothing more appalling or terrifying to me than to attempt to address this people without the assistance of the Spirit of the Lord. It would be impossible for me, through any power which I have or any ability which may be mine, to instruct those who understand the Gospel of Jesus Christ quite as well, or in many cases very much better than I do.

I believe the Lord designs that we should exercise our faith for those who are called upon to address us,

because by its exercise it becomes stronger, and if there ever was a time in all the history of the Church when Latter-day Saints needed to have their faith strengthened it is at the present time. Surrounded as we are by the temptations and allurements of the world and with all the responsibilities of life which rest upon us; it is of absolute importance that we grow in faith and in the knowledge of the Lord, and in the knowledge of His plan concerning us, because unless we do we simply cannot succeed. While the Church will of course go on to fulfill its grand destiny, those who do not cultivate faith, and do not have this principle in their hearts, will fall by the wayside and will not be able to keep pace with the Church itself. There are many examples in the scriptures of how faith comes to those who ask for it and who endeavor to earn it by pursuing an upright life. Christ said, "Whatsoever thing ye shall ask of the Father in my name, believing, ye shall receive." My prayer constantly to the Lord is to give me faith, to give me a knowledge of His plan and purposes, to help me to understand the part which I should perform in the carrying out of that plan.

We have heard a good deal during this conference about the things that are being said of us. We could not endure those things, nor stand to be ridiculed and assailed, unless we understand the future to some extent, and have an assurance that the Lord will overrule all things for the good of His people. You all remember the occasion when one of the rulers of the synagogue came to Jesus and asked Him to come to his house because his daughter was dying. With His usual sympathy the

Savior consented. and when they were on the way they met a messenger from the house of this man who said to the ruler, "Trouble not the Master, because your daughter is dead." The man no doubt was overwhelmed with grief. But what did the Savior say to him? I think in all the scriptures we cannot find a more beautiful saying, no sentence more full of meaning than the four simple words of the Savior, "Fear not, only believe." And that is the statement of the Lord to us in this day. We can take it to ourselves. "Fear not, only believe." And if we have this assurance in our hearts it matters not what the world may say, we can stand aside and watch the Lord work this thing out. I do not mean that we should stand aside in idleness, for we must do our part. But we need not worry regarding what they say, because the Lord will take care of those who assail His work. That is my testimony. I know this is His work, and that those who make war upon it will be held responsible for what they do, even though the results of their efforts may be overruled for good.

As has been testified by Brother Ballard, people enquire concerning our doctrines because of the assaults which are made upon us, but even if the Lord does overturn these attacks to our good, it will not relieve those who make the attacks from responsibility. The Lord is with us, He is with this work, and He wants us to "believe and fear not." I presume there are few, if any here who have ever listened to the audible voice of the Almighty. We are not permitted to behold His person, but we do see Him in all His marvelous creations, see Him, if we

have faith, as distinctly and with as much assurance as though He stood before our natural eyes; and as though we were able to see His person, to behold His face and to touch His hand. To those who understand the Gospel, and the whispering of the Spirit of the Lord, He is visible in all these things, and we are able through the influence which He gives us, through our prayers, to hear His voice, though it may not be audible to our natural ears. I bear testimony to you, my brethren and sisters, that God does live, that He rules, and that He will overturn all things for the good of this people.

Before I conclude, I want to say one thing in regard to what has been said by several of the speakers in this conference, and which was dwelt upon so splendidly by Brother McKay this morning. My heart rejoiced in listening to his remarks. I thank the Lord for what has been said regarding this question, the Word of Wisdom, and the evil of the saloons in our midst. For my part I have always been opposed to them with all my soul, and with all my strength, and my desire is to maintain that same position in the future. I realize that speaking on this subject will not accomplish the work. If we succeed we must do something more than speaking, we must be up and doing, we must get into this battle, and fight and fight, and organize and work, and if we do not do that, I feel very certain we will not succeed.

May the Lord bless us and help us to accomplish all that He designs us to do in this life, and finally save us in His presence, I ask it in the name of Jesus. Amen.

ELDER MARK AUSTIN.

(President of Fremont Stake.)

I feel certain the Latter-day Saints will be a great, grand and a good people, when I realize the fact that we have so much valuable instruction imparted to us from time to time by the servants of the Lord. One of the strongest evidences to me of the divinity of this great work, among many others, is the fact that the Lord has entrusted it not only to those who are skilled in education and in learning, but also to the unlearned. He has sent them out into the world to meet the mighty ones, and all classes that are to be found. We have been told in this conference that not one of those thus sent out has been converted to the teachings which are found in the world; it may be that a few, a very few, have made, possibly, a partial failure of the work, because, no doubt, of their own weakness. The great majority of them have been strong and powerful, and have been able to deliver the gospel message that has found lodgment in the hearts of those that have desired the opportunity of becoming acquainted with that divine plan which would save the souls of men. These have been gathered into the fold, and they have taken up the work of God, regardless of what it cost them, and have rejoiced in this, the greatest thing in life. We can fully understand that, if we understand "Mormonism," so called.

I have rejoiced during this conference in listening to the mighty testimonies that have been borne by the servants of God under the influence of His Spirit; and I have very much rejoiced during this session in listening to the testimony of Elder Ballard and others of our brethren who have spoken, who

have labored for the salvation of the souls of the children of men. What a mighty work; what a splendid good thing. If the world could understand the purpose we have in delivering this message, what a blessing it would bring to them. But it seems that these things are hard to understand. It takes a good deal to make the sacrifice, as the world understands it, because of the conditions under which they are living. They find it requires a great sacrifice to become members of this Church and defend it, and we cannot stand unless we do defend it. I am thoroughly convinced that we must be active. Inactivity is death. Therefore it is necessary that we actively live for and defend the truth, this will bring joy to our souls, and we will increase in the knowledge of this great Latter-day work.

I pray that the Lord will bless us and help us to understand the part that we should take and to do it, and never be ashamed of His work, nor of His servants, whom He has called to minister among the children of men. I respect them for the sacrifices they make when they labor as they do unceasingly, that they may be faithful in their calling to the children of men. I pray that God will bless us and bless His work that it may cover the earth as the waters do the mighty deep; I ask it in the name of Jesus. Amen.

A male quartette, "Savior, comfort me," was rendered by members of the choir.

ELDER NEPHI L. MORRIS.

(President of Salt Lake Stake.)

We are approaching the close of one of the last sessions of a very enjoyable and profitable conference

of the Church. I have had the pleasure of attending some of the sessions, and have read the proceedings of the others. I am very thankful that in my own heart I have feelings of harmony and approval of all that has been taught and done, with which I am acquainted.

I rejoice in the prosperity of the work of the Lord. I thank and praise Him that I have been given a lot among this people, and that I am called to labor in His service. I enjoyed the remarks which were made this morning in the general assembly in the tabernacle, as well as those made this afternoon by the mission presidents. One of the greatest assets to our cause is our missionary system. We could not suffer greater loss than the discontinuance of that system of proselytizing which has been characteristic of the work of the Lord in this dispensation. The renewal of spiritual force and enthusiasm, which comes to all our communities and organizations from these elders who return from the nations of the earth, where they have been bearing glad tidings of great joy, rekindle in us at home the spirit of missionary work. How infallible is the key given us by President Kimball, this morning, with respect to the spirit of the Seventy. Said he, Have you ever felt a desire to go upon a mission? if you have, you have enjoyed the spirit of a Seventy. If you have never had that desire, you have not received of the Lord the spirit of your calling, even though you have been ordained a Seventy. My own experience confirms that statement, for I know it to be true. A desire to convey to the world the message that the Lord has committed to us is an evidence that we have received the Spirit of the Lord. If

I have any advice to give to the Latter-day Saints, it is this, to continue to prepare the young men for missions in the world, and to help them to shape their affairs so that they may go upon missions when they are called, without delay, without begging for time, without any disposition to procrastinate or postpone the day of their departure, for there is no greater blessing that comes to the youth of Israel than this opportunity to preach the gospel to the nations of the earth.

We have many demands upon us for missionaries. We have many young men who are not adequately prepared for this service. I have sometimes felt that those who hold positions of presidency should give them a few months, or a year, if necessary, to prepare themselves for a call. Let them know that the eye of the presiding officers is upon them, expecting them to be able to respond at some future date. We have many young men whose hearts are turned in other directions, for the lack of proper teaching in their homes, and I hope the Latter-day Saints shall not overlook the great importance of preserving and maintaining in the home the spirit of the gospel by proper religious devotion and proper Christian examples. The home is the stronghold of the Church, as it is of the state, as it is of society; and if the home be not pure, maintained upon principles of virtue, faith and industry, the state, and society and the Church will correspondingly suffer. The mother and the father at home should try to preserve among us these principles for which we stand as a people.

I believe all that President Ballard has said of a complimentary character with respect to the Latter-day Saints. I can readily see

how he has become well supplied with these facts and figures, in speaking in defense of our people to the world. I don't know that I should be so much inclined to speak of these things to the Latter-day Saints themselves, for I fear some of us may be somewhat too much inclined to rest contented upon what we think we are and overlook the evils that are among us, and the sin—to use a common, plain term—of which some are guilty. I do not wish to be pessimistic. I would rather speak of the good things than the bad; but I do not believe that we as a people are living exactly as we should. I do not believe that we are living up to the Word of Wisdom as faithfully as we should. Too many of the elders of Zion are not strictly observing that principle. Yet, in spite of this shortcoming, the average standard of morality among our people, I believe to be higher than that of the world or of any other people.

Another thing of which I am convinced is one that brings a great deal of sorrow to my soul, and that is that the standard of morality is lower among some of our young people today than it has been. It would be a miracle if it were otherwise, because of the prevalence of evils in our midst, due to city life which has grown remarkably in the last few decades, and the destructive influences which are aggressively at work in all cities, increasing as cities increase in population, for the destruction of virtue in boys and girls. You, perhaps, in the country, little dream of the insidious efforts made by the powers of evil in this particular direction. The powers of evil are so great that it seems that some must fall, but there is altogether too much liberty given

to our young people in going to places of amusement without restriction and without chaperones. I repeat, too much liberty is given to our young people. And the use of liquor, in public and in private places, the use of cigarettes and other kindred vices are on the increase, and have brought about the results which I speak of, so lamentable in their nature, lowering the standard of virtue. I could give you facts which would be appalling if you knew them, disclosed in the Juvenile Court and in the public schools that prove conclusively, I believe, what I state here. I speak of these things in order that we as men and women who are called to look after the interests of the youth of Zion shall not be derelict in the discharge of our duties. The teachers visiting on the blocks, the Bishops, High Councilors and Stake Presidencies should be roused to look after the welfare of the Church through its members, so that if any guilt exists among the Saints of God, they can lend a helping hand for its eradication; and they need the co-operation of the fathers and mothers in their homes in order to work effectually for the salvation of the young.

With President Cannon, I thank the Lord for the splendid discourse that Apostle McKay delivered this morning. I thank and praise the Lord for the inspiration of His Spirit which was characteristic of that address. The Latter-day Saints have made high professions, as we are inclined to do always, with respect to temperance. But I doubt if we are making the headway we should in this regard. Two of the witnesses to the Book of Mormon were excommunicated from the Church. One of the charges pre-

ferred against them was that they failed to observe the Word of Wisdom. If they did that fifty and sixty years ago, I imagine we have not made the progress we should, for I have heard of no man being cut off from the Church for not keeping the Word of Wisdom in modern times unless it became a most flagrant case.

We as a people are approaching a great opportunity in our history. Our standards are higher than the standards of the world. We largely predominate in this State, and through an act of the legislature we are given an opportunity this year to express ourselves by the ballot as to whether we will tolerate the saloon. For this reason, I think the remarks made by Elder McKay very fitting and proper, and I am satisfied they will bear fruit. Perhaps fifty per cent of the crime is traceable, directly or indirectly, to the use of liquor. We have been altogether too much afraid of what has been called the "business interest" upon this question. It is not a question of how much money is involved, to me. It is a question of what is right. I understand my duty and my calling to be to work for the right; and on the liquor question I expect to work until success shall eventually come, for truth shall triumph as sure as God lives. The right side of this question is plain to every Latter-day Saint and to every rightly inclined individual. No one can speak in defense of the saloon if he regards the welfare of mankind, for it does no good, and it does incalculable harm. There can be no doubt of this. Every year that this nation lives, there is a sacrifice of its citizenship to the extent of 100,000 men upon the altar of intemperance—100,000 men's lives

lost every year by reason of over indulgence in intoxicating liquors. Talk about conservation! The Department of Agriculture spends millions annually to teach men how to produce and preserve the right kind of stock, such as hogs, horses, and sheep. It spends millions in the conservation of our streams and our forests, very wisely too. But scarcely anything has been done with respect to the conservation of the greatest resource of all, man himself. And the greatest enemy which he has is intemperance. While perhaps the nation is not prepared to take hold of this question by federal law, it is only the principles which we are now pursuing which will eventually lead to the enactment of a measure which will effect the destruction of this evil. Until we do this, we shall not have succeeded in our mission as a nation. The world has seen nation after nation sink into oblivion from all their glory and achievement, despoiled and destroyed by intemperance, and immorality so closely allied that you cannot possibly separate them.

I urge the Latter-day Saints, wherever they live, to observe the law of God first, and let each one make himself one who does not need the enactment of a prohibitory law respecting liquor, or the adoption of a local option law to turn his city or his county dry. Make of yourself a temperate man, not only temperate, I will say—a total abstainer. That is the higher standard. And then help your weaker brother who may not be so able to overcome the evil. It reminds me of Carlyle's philosophy, "Let him who would reform the world make himself an honest man, and he will be sure there is one rascal less in the world." It is a good thing to

start with number one. I have heard of advocates of prohibition who, when they feared their county was going dry, would lay in a large store of liquor. Such men do not help the cause. Such hypocritical examples are injurious to the case. Now we have an opportunity, next June, of deciding what we shall do with respect to this important question; and I believe the position of the Latter-day Saints may be vindicated upon this question. It is strange how every age has its opportunity to decide between good and evil. This may not be, in the minds of some, the great question which I believe it to be; but I do not recall a more serious question coming before any nation than that which we have to combat today. You remember the opportunity came to ancient Israel to decide whether they should receive Him who was sent to them. They pushed Him aside with open palms, and said they would not have Him. Said that He admitted Himself to be king of the Jews. And when Pilate, sitting in the seat of justice asked and plead with the Jews, "Whom will you have released unto you?" According to the law, one prisoner might be released unto them annually. "Whom will you have released unto you, Barabbas or Jesus?" The Jews, stiff-necked and hard of heart, said, you remember: "Release unto us Barabbas. As for this man, crucify him, crucify him. Let his blood be upon us and upon our children after us. Release unto us Barabbas." It is not a question of as great moment, perhaps; but it is a similar question, and we as a people have to decide this day whom we shall have in this year of grace, the year 1911, whether we shall have the Christ or Barabbas; and

God give us the wisdom and the courage, "God give to us the Christ whom we desire above all else in the world."

May God's peace be upon the Latter-day Saints, and His choice blessings upon the servants of the Lord, is my prayer in the name of Jesus. Amen.

ELDER CHARLES W. PENROSE.

Closing exhortation.—Timely advice. Testimony of the Truth.

I thank the choir of the Farmers ward for their presence with us this afternoon, and their excellent musical services.

I am glad to meet with so many of my friends of the Latter-day Saints in conference, and I hope they will take with them to their homes the spirit that has pervaded the conference, and particularly I commend to them the advice given this morning, and again this afternoon, in regard to the 27th day of June, 1911, the anniversary of the death of our martyred Prophet. On that occasion the people of Utah will have the privilege of showing by their votes whether they are in favor of the traffic in alcoholic stimulants which cause so much misery, or whether they desire good regulations, peace and order in their respective communities, and I endorse what has been said concerning this subject. It is a matter of religion with us, not a mere political affair—one of party in any sense of the word; people of all parties and sects and persuasions, and religions can manifest on that day what their sentiments are with respect to this great question affecting all humanity.

Brethren and sisters, take with you to your respective fields of la-

bor and to your homes, wherever you reside, the spirit of this conference. And when the time comes show by your acts and by your votes whether you are on the Lord's side or on the other. You cannot be on both sides at the same time.

I bear testimony to this congregation, as I have had the privilege of doing many times in years that are past, that God, the Maker of the universe, is our Father, the Father of our spirits; that Jesus of Nazareth, who was crucified on Mount Calvary, is His Son, in the body as well as in the Spirit, and that He is our Savior. I bear testimony that Joseph Smith, who was slain for the word of God and the testimony which he bore, was a Prophet of the Most High, raised up to usher in the last and greatest of dispensations. I bear testimony that the covenants that we have made with God to serve Him and keep His commandments are recorded on high, and we shall have to meet them on the great day of accounts. If we fail to keep them we cannot obtain the fulness of the blessing of the gospel of peace. If we live according to the principles that God has revealed through that great Prophet, this Church will overcome the world, the flesh and the devil and establish the kingdom of the Most High which will prevail over all the earth, and they who are faithful unto the Lord will obtain the great reward. Thrones, dominions, principalities, and powers and exaltation in worlds without end shall be the portion of the true the faithful Saints of the living God.

May the Lord help us to be faithful in all things and to overcome all things that we may inherit all things in His glorious presence. Amen.

The choir sang the anthem, "Awake my soul."

Benediction was pronounced by Elder Joseph R. Morgan.

OUTDOOR MEETING.

Thousands of people gathered on the Temple grounds, unable to obtain admission to the Tabernacle or Assembly Hall, and an outdoor meeting was held for their benefit, at 2 p. m., near the Bureau of Information building. The services were presided over by Elder Seymour B. Young. Music was furnished by Prof. Wm. C. Clive's orchestra, and Prof. Andrew G. Bowman led the singing.

The congregation sang the hymn:

Come, come, ye Saints, no toil nor labor fear,

But with joy wend your way;
Though hard to you this journey may appear,

Grace shall be as your day.

Prayer was offered by Elder Benjamin Goddard.

The congregation sang the hymn:

We thank Thee, O God, for a Prophet,
To guide us in these latter days;

We thank Thee for sending the Gospel
To lighten our minds with its rays.

ELDER BEN E. RICH.

(President Eastern States Mission)

I feel quite at home in speaking in the open air. There are very few States in the Union in which I have not spoken in the open air. As a missionary that has spent some sixteen or seventeen years in the missionary field, it has been my lot to bear witness to the cause which we represent, many times; and I think

there is no place where an elder can speak where he enjoys more of the Spirit of God than when speaking in the open air. The cause that we represent should be very near and dear unto us, and if we thoroughly understand it, it seems to me as though nothing but going back into darkness will cause us to lose the faith.

An impression was made upon my mind while we were singing the opening hymn. My mind reverted back to the history of this Church, and a panorama of the trials and the tribulations seemed to pass before my gaze. I am reminded of the hardships passed through by the Prophet Joseph, and the weapons which were used against him in trying to destroy him during the early history of this Church. I recall the trials in Manchester, the trials in Kirtland, the tribulations in Missouri, the hardships passed through by the Saints in all those places, which finally terminated, so far as the mortal days of the Prophet Joseph Smith were concerned, in the tragedy at Carthage. I remember also the history of the trials of the Saints, our fathers and our mothers, in Nauvoo, and after that time, when they were driven from their homes there, and finally, with that unfaltering faith they had in the leader God gave to them to take the place of the Prophet Joseph, they set their faces toward the setting sun, to go into the unknown west. It was when they were ready for this journey that President Brigham Young called William Clayton to him, and said to him, "Brother Clayton, I want you to prepare a hymn that the Saints can sing while we are camped upon the prairies, and wherever God will lead us, something that will give them hope." And Brother Clayton went

away, and, I think, in the course of a couple of hours, he had not only composed the hymn, but he had set it to music, and he sang it before that great leader, Brigham Young. Now, with this little piece of history, knowing how this hymn had its origin, so that you will appreciate it more, I am going to read the hymn that was sung at the opening of this meeting:

"Come, come ye saints, no toil nor labor fear,

But with joy wend your way;
Though hard to you this journey may appear,

Grace shall be as your day.
'Tis better far for us to strive,
Our useless cares from us to drive.
Do this, and joy your hearts will swell—

All is well! all is well!

"Why should we mourn, or think our lot is hard?

'Tis not so; all is right!
Why should we think to earn a great reward,

If we now shun the fight.
Gird up your loins, fresh courage take,
Our God will never us forsake;
And soon we'll have this truth to tell—
All is well! all is well!

"We'll find the place which God for us prepared,

Far away in the West,
Where none shall come to hurt or make afraid;

There the saints will be blessed.
We'll make the air with music ring,
Shout praises to our God and King;
Above the rest these words we'll tell—
All is well! all is well!

"And should we die before our journey's through,

Happy day! all is well!
We then are free from toil and sorrow too;

With the just we shall dwell.
But if our lives are spared again
To see the saints their rest obtain,
O how we'll make this chorus swell—
All is well! all is well."

What do you think, my brethren and sisters, of the faith of that band

of pioneers? This country was unknown to them. They believed that God had given to President Young a vision of the future home for the Latter-day Saints. They had faith in their leader, and they were willing to go into the unknown with him; and felt that if they died before their journey was through, all was well with them. We are the children, the grand-children, we are the offspring of men and women to whom this gospel was carried in various parts of the world; and what a debt of gratitude do we owe to their bravery, their faith, their integrity to the cause of God! God is no respecter of persons, and He is as near to us as He was to them. The faith that God planted within their hearts, He is willing to plant within our hearts, if our works are like unto the works of our fathers. There is a price set upon every blessing from God, but it is not measured in dollars and cents, it is within the reach of all alike; and the price consists in works, works of righteousness. There should be no one to whom the gospel has been brought, and whose condition has been bettered thereby, who should ever forget the faith, the integrity, the honesty, the bravery, of those who had such confidence in Brigham Young as to follow him into these valleys of the mountains.

It is sung that "God moves in a mysterious way, His wonders to perform," and perhaps if all had been peace with our fathers and our mothers, all of the purposes of God would not have been fulfilled so quickly, so minutely, as they have been fulfilled, notwithstanding the trials and tribulations that came upon our people. "It needs be that offenses come, but woe be unto them by whom they come." The offenses that did come hastened the fulfill-

ment of the revelations of God Almighty.

There stood upon the earth a great and mighty Prophet of God seven hundred years before the birth of Christ, whose prophecies were translated into different languages over three hundred years before His birth, in the city of Alexandria. God gave to him a vision of the future, and a vision of that building yonder (the temple), showing him that the Mountain of the House of the Lord would be established in the tops of the mountains, and that people from almost every nation upon the earth would say, as they are now saying, "Come, and let us go up to the Mountain of the Lord, to the House of the God of Jacob, where we can learn of His ways, and walk in His paths." That great miracle, if you are minded to call it a miracle, the fulfilling of that prophecy, was brought about largely by our people being forced to come up into the tops of the mountains.

When we speak of miracles, we call them miracles, but, when rightly understood, there is no such thing as miracles. We call those things miracles simply because we do not now understand the law by which they are brought about. It is true, upon the rough seas, the Savior of mankind stretched forth His hand and said to the angry waters, "Peace, be still," and the waters were calmed, and the ship was safe, but the one who uttered these words was the King of heaven and earth, to whom all power had been given, and when He commanded the intelligence of the winds: listen and obey! and the waters became calmed, it was more the principle of obedience that brought about the calmness of the sea. We plant the grape vine, we pour water

upon the ground; it goes into mother earth; creeps up through the sap of the vine, it finds its way into the bud of the flower, and then into the berry, the grape; it is then crushed, and other elements work upon it, and we have the wine. But, when they filled the pots with water at the behest of Jesus of Nazareth, and He commanded, all the necessary elements went into the water, and turned the water into wine, the seeming miracle was done by Divine authority, by obedience to that Being to whom was given all power over the elements, and who could, if He had so desired, have summoned the armies of heaven to His defense. "The glory of God is intelligence." "No man can be saved in ignorance," and this faith that God has given to us is intended to exalt us in the presence of God, with intelligence, so that we can know, and control, even as our Elder Brother was able to control, while He was upon the earth. Faith will take immortal men into the presence of God; not only that, but will make them like unto God, exalt them as kings and priests in the celestial kingdom of our heavenly Father. The race is not given to the swift, but to him who endures to the end.

I see before me many elders who have labored under my direction, both in the Southern States and in the Eastern States, during the period of thirteen years that I have presided in these missionary fields, and I wonder if your enthusiasm is the same as it was when you were standing in the open air, preaching the gospel of life and salvation. Do not let it cool off. Do not be afraid. The work of God is true, and it is going to rule this universe some time. It has been decreed by the Almighty that sometime the earth and the fulness thereof "will be

given to the Saints of the most high God, and they shall possess it forever and forever." I did not receive my testimony from men; I know it with every fibre of my being. When I go over on the other side, I want to meet my parents who were among the pioneers of 1847, and not be ashamed when I look them in the face. I want to keep the faith as they kept the faith. You keep it as your fathers and mothers kept it, and remember that God Almighty brought our fathers to this country, therefore we are indebted to Him for every blessing that we enjoy today.

May God bless you in the name of Jesus. Amen.

ELDER JUNIUS F. WELLS.

In looking about from this temporary stand over the heads of this large assembly, my soul rejoices in reflections that are started by listening to what we have heard of the coming of the pioneers, of the faith that led them to these valleys of the mountains, and that has converted us, and brought us here from the various parts of the earth to worship God, to participate in this conference, and to enjoy the spirit of it.

In my youth, in my childhood, I played upon this temple block. I recall it before any buildings that we now see were erected upon it, although the house of the Lord, the temple of our God, was commenced before the time that my memory goes back to. The great tabernacle—I recall well when it was being built, and the old tabernacle in the corner, that stood before it, and ten or fifteen rods northwest from here, the old bowery, which stood before it. In it was held the nearest thing to an open air meeting that

I was acquainted with in my childhood. In the old bowery, I remember listening to the words of President Brigham Young and Heber C. Kimball, and other leaders of the Church. I have lived to see, since those days, which were in the beginning of things in this great city of Salt Lake, the wonderful development and progress that has taken place. I have lived to see the fulfillment of the prophecies of God concerning the growth of this people; to see the triumph of truth over error; to see the mercies and blessings and support of our Father in heaven, in preserving His people in possession of this land, and in control of its greater interests.

I rejoice when I look upon these buildings and contemplate the spirit and feeling that led President Young to erect the tabernacle, that there might be room in which the Saints could assemble to worship God at our conferences. When I think of this glorious house of the Lord, in which the ordinances of everlasting life can be performed for the living and the dead; when I look yonder and see one of the finest educational institutions that there is in the west, a creation of our faith and the labors of our hands; when I see, in fulfillment of one of the earliest revelations given in the dispensation of the fulness of times, this splendid hostelry that has been reared, a monument to the good taste, the hospitality, and the good will of our people toward mankind; because it was said we should have in Zion a house in which the stranger might be received and entertained within our gates, into which the noble, the great, and the learned of the world should come, and should receive of our hospitality. I am happy when I think of this great institution across the road, the larg-

est and finest publishing and printing establishment in the west. Out from its presses go tens and hundreds of thousands of copies of sacred and glorious works, bearing testimony to mankind of the intelligence, the faith, and devotion of the people, whose lives were planted in these valleys of the mountains in the days when they were desert, and of their determination to be in the forefront of all things that make for the comfort, happiness, intelligence, education, development, and progress and uplift of mankind. I am glad that we have upon the site of the old school house, where I first went to school, the Vermont building, the Deseret Museum, now being prepared so that you can go there and see an accumulation of some of the most wonderful things that have ever been discovered in these mountains.

We have all about us the evidence of God's help, of His support, of His good will towards us. We have survived the onslaught of every influence and power that could be raised against us, as a people, to prevent the achievement that you see here manifested in these structures round about you. The very first thing that I remember in my life was standing by my mother's knee in an open air meeting at the head of Big Cottonwood Canyon, while my father read before the congregation assembled there, the announcement that an army, the army of the United States, was marching toward us to destroy the Mormon people. I remember, five years after that, scurrying cat-corner across this block, from the old school in Union Square, where Brother Rich and Judge Smith, and some others, I see here, used to go, because the guns of an army were being trained upon our homes and

the home of the President of the Church. I recall the efforts that have been made by legislation and by extra judicial procedure to hinder the progress of this work, to embarrass and hurt, and if possible, destroy, those who are engaged in it; and how futile all these efforts have been. Today, while we may not be the most numerous, and it is not our destiny ever to become so, we occupy a unique position before mankind. We are setting an example of the best that there is in the world, and right here in Salt Lake City, in spite of all opposition, in spite of the incoming of wealth from the outside, from wealth that our people have produced from within, we have thus far maintained the lead. We have, as I have stated, the best churches, the best hospital, the best school-houses and gymnasium, the best hotel, the best printing establishment, and the best of everything that makes for religion, for social progress and welfare, for education, and for the entertainment and happiness of the people.

Now, if God will continue to be as good to us as He has been in the past, we should be able to maintain this position with respect to our fellow men. It is my testimony, and my belief, that it is the destiny of the Latter-day Saints, to occupy that position in the lead, and that God has called us by His own voice to take the lead; to teach mankind the truth, to declare that He is, and that He loves His children, and is concerned with respect to them; and that He calls them from the length and breadth of the earth, to come up to Zion, that they may learn of His ways and be taught the truth, the everlasting truth, that will save their souls.

May He grant to us, every one

of us, the opportunity of bearing the testimony that is within us of the divinity of the work that we are engaged in. I know, as Brother Rich has said he knows, in every fibre of my being, that the truth has been taught by the leaders of Israel: that the Prophet Joseph was called of God; that Brigham Young was a man of God, a prophet, a seer, a revelator, to this people; a mighty leader, made great and powerful and influential, by the blessing and inspiration of the Holy Spirit. I know the men that have succeeded these in the leadership of this Church, have been men of God; and that there never breathed a truer, more faithful, devoted, sincere, honest, servant of Almighty God than Joseph F. Smith, the present president of this Church.

My brothers and sisters, my friends, the truth that has been given to us has made us free. We stand here, and before all men, delivered from the shackles of traditions that are false, made acquainted with the mind and will of the Almighty, concerning us; knowing that we may walk according to His will and live according to His design and purpose in placing us upon this earth; and that we may assist in bringing to pass the redemption of mankind and the establishment of truth and righteousness that is destined to prevail over the earth.

May God grant that our testimonies and our faith may ever increase within us, for Jesus' sake. Amen.

ELDER JOSEPH B. KEELER.

(President of Utah Stake.)

My brethren and sisters and friends, this is a new experience to me, but I trust that I shall have

sufficient of the Spirit of the Lord that I may say a few things that will be of interest and comfort to those who are assembled here this afternoon.

I was reminded, when listening to the brethren speak, of a word that is set forth in the Doctrine and Covenants, in the first revelation, wherein the Lord is giving the reason for His Church to be organized in these, the latter times. Speaking of the commandments, these commandments that are in this book of Doctrine and Covenants, and why they were given to His servant, Joseph Smith, he says, among other things, "That every man might speak in the name of God, the Lord, even the Savior of the world; that faith might increase in the earth."

That is one of the reasons for this great latter-day work, that faith may be increased in the earth, because, without faith it will be impossible for men and women to be saved in His kingdom. The brethren have referred to the many and mighty works that have been performed by the Latter-day Saints, and to the words of prophecy, wherein they look forward to the building up of a great commonwealth in this western country. They have referred to material works, wherein these great structures that have been referred to, have been reared. Now, why all of these things, is more than we can tell upon this occasion—why all of these things? They have been accomplished because of the faith that was generated in the hearts of men and women, our parents who came here, who started out, many of them, without knowing whither they were going or where their feet would find rest, and came here because they had implicit faith in God—the very thing that God de-

sired that men should have—that faith should increase in the earth. Now, what we behold today, what we see and understand of this great work, is a result of the faith of those who have lived before us, and those who are living now. How shall we, the posterity of these pioneers, how shall we, men and brethren, increase our faith, that we, likewise, may accomplish something in the earth toward our present, our temporal and our spiritual salvation. We will get this faith by living the gospel as it has been revealed to us in these latter times. We will generate faith sufficient that we will be enabled to accomplish that which God desires us to accomplish, we who are living in this day and generation.

The mind of man is peculiar, it is wonderful. It is past finding out how it is that it can be wrought upon by the Power from on high, that it can accomplish things that are wonderful in the sight of men. If men would live and women would live day by day, as best they know how, as they associate one with another, in their various walks, in their various businesses in life, if they, under the light of the Spirit of Truth, would seek to do, day by day, that which their hands find to do, and that which their hearts desire to do, they would generate this faith, they would build it up in their hearts, and they would become a mighty power.

Brother Wells referred to the fact that this people are few. There is an old prophet in the Book of Mormon, who looked down to our time, before the coming of the Savior, and noted that the Church was small, its members were few, but there was a mighty power with the few.

My brethren and sisters, we have one of the grandest opportunities

that was ever presented to a people upon the face of the earth, to learn the things of God. The Lord has made Himself manifest to this people, and, although their numbers are few, they have the power, through God, within them, to accomplish everything that has been promised that the people of God should accomplish in these latter times. This Gospel of the Lord Jesus Christ is broad enough, high enough, deep enough to comprehend all things, and to save every man and every woman that has come upon the face of the earth; not only those that have lived when the oracles of God have been upon the earth, but those who have died and passed away. This gospel will be preached to all, to every creature, everyone will have an opportunity to accept or reject the principles of the gospel.

There stands before us a monument of God's goodness, that wonderful temple, in which the ordinances for the dead may be accomplished. There is only a little beginning in that work. The dead are being redeemed, children are being united to parents, husbands and wives are being united in eternal relationship, and the great links of kinship from Adam down to the present time are being welded. Those who have passed away at times when darkness has been upon the earth, and gross darkness found in the minds of the people, will have a chance to hear the everlasting gospel, the gladsome sound, and embrace the same; and the work will be done for them here upon the earth by their children whose hearts will be turned to them, and there will be great rejoicing in heaven and on earth.

Now, there have been committed to the Latter-day Saints these pre-

cious principles, principles of salvation, which are to make happy all of the children of men, and place them in a position to enjoy all that is possible for their souls to enjoy, and this all has come about by the goodness of our God.

I bear testimony to you, my brethren and sisters and friends, that this is the work of Almighty God. I know it; no man has told me, I know it for myself, and not for another. I bear testimony that inasmuch as we will be obedient to the principles of the gospel, as taught by the Latter-day Saints, we shall come to a knowledge of these things. We need not depend upon any man for this knowledge, each will know it for himself, and know it better than anyone can tell him. I testify to you that the living oracles are upon the earth today, that President Joseph F. Smith is really and truly a prophet of God, and president of God's work here upon the earth. May this testimony be in the hearts of every one of you, my brethren and sisters and friends, is my prayer in the name of Jesus. Amen.

ELDER STEPHEN L. CHIPMAN.

(President of Alpine Stake.)

• My beloved brethren and sisters, I trust that during the few moments that I occupy, I may be impressed to say something that will be beneficial and of profit to those who may listen, as well as to myself. I have had many reflections while the brethren have been speaking to us. I have thought of the power of God that has been made manifest upon many occasions, that has been an evidence and a testimony to me of the divinity of this great latter-day work, in which we are engaged.

I have listened with a great deal of interest to the remarks of our

brethren. I have been acquainted with these men for many years, and I know them to be men of God, men of great worth in the community, in the labor of love that we have espoused, in preaching the gospel, in building up Zion and instilling into the hearts of the young and rising generation the principles of the gospel. The power that attends these principles in the growth and development of our young people is what we need in our midst.

I was reflecting when President Rich spoke of the young men who had been on missions continuing at home in the same good missionary spirit that had predominated in their hearts and in their labors in the mission field. I have had the pleasure, and the privilege of preaching the gospel in some of the nations of the earth, and I can say that the spirit that is usually manifest among the elders, is a spirit of love, the spirit of charity, the spirit of forgiveness, the spirit of willingness to go and to come at the bidding of those who preside over them, in preaching and presenting the principles of the gospel to the inhabitants of the earth.

We discover that some of our young men, on their return in our midst, become somewhat luke-warm and careless pertaining to their duties and labors in the stakes of Zion. It has been my prerogative and privilege to preside over a stake of Zion now for ten years, laboring with the young people, preparing them to go abroad and preach the gospel, and to labor at home in the various organizations of the Church, schooling them in the principles of the gospel, so that they would be more useful in the sphere in which they operate. We occasionally discover among our young people, es-

pecially among the young men, a spirit of indifference and carelessness as they grow up in our midst. I think perhaps this is due to the fact that we, as fathers and mothers, do not follow up, as closely as we should, our young men and young girls in their amusements and in their work. We too freely allow them to go and come as they please, and they have acquired more or less a spirit of independence and freedom in having their own way.

This reminds me forcibly of a play put upon our stage at one time, where a young man, who had formed a habit of drinking and smoking, and possibly profaning and doing other things that sometimes young men subject themselves to, he, singing upon the stage, made the statement, "I have had my own way. Don't I look it?" He certainly did look it; and I think this is the great trouble with some young men, they have had their own way, and they look it.

Solomon said, "Train up a child in the way he should go, and when he is old he will not depart from it." Some of our people, I think, mistake this reading. They think if they *teach* their children correct principles that they ought to grow up and be all right; but this is not always the case. Our children should be trained to make themselves useful from their infancy up, they should be doers of the word as well as hearers, and when they get old, they will not depart from it. It has been my experience and observation that among the young men who go upon missions and receive honorable releases, when they return home there are some who resume objectionable habits in which they had indulged before they went away. In most of such cases

where they do fall away, it is because they had not formed proper habits in their earlier lives.

I was reading, a short time ago, a statement of one of the professors in a California university, where he said: "You permit young men to sow their wild oats, as you call it, and as a rule, they will continue to sow wild oats in their manhood." I believe there is regrettable truth connected with this.

I notice young men and young ladies who take active part in our Mutual Improvement Associations, our Sunday Schools, Primaries, and other organizations and quorums of the Church, if they work and labor diligently in these quorums, they grow and develop in the gospel. These are the young men and women who remain stable as a rule, in the Church. These are the young men who fill honorable missions and then come home and remain faithful, who are obedient under the direction of those who preside over them.

I pray that the Lord will bless you, increase your faith, and strengthen your testimonies concerning this work. I testify to you that I know, as I know that I am standing here, that this is really and truly the work of God. It has not been instituted by men, it has been instituted by God, and it will stand forever.

May God bless you, and may we hold on to the iron rod, which is the word of God, I ask in the name of Jesus. Amen.

ELDER BENJAMIN GODDARD.

(Supt. of Bureau of Information.)

I am glad to meet this large assembly here, and to join with you in the spirit of praise that goes out

from every heart for that which God has accomplished for Israel. I realize that you have already expressed your feelings in the song of praise, "We thank Thee, O God, for a Prophet." I believe that you meant every word that you sang, that you are grateful unto God for every revelation that He has given, for having sent unto us a Prophet in the person of Joseph Smith, and that unto that Prophet He gave sacred revelations and has given unto us also light and wisdom, and made known unto us the will of God.

I rejoice that God and His Son, Jesus Christ, vouchsafed to appear unto the youthful Prophet, and established in his young heart the truth that a mighty, a marvelous, a wonderful work, was about to come forth among the children of men. I rejoice with you that God fulfilled His promise, that Moroni, the prophet, appeared, giving unto Joseph the Prophet sacred records pertaining unto the ancient people who lived upon this continent; that subsequently other messengers appeared, and made clear unto the Prophet's mind every principle pertaining to the restoration of the gospel in the latter days.

We thank God that He has blessed the efforts of our prophets, that He has blessed our elders, our "boys" who have gone forth in weakness unto the nations of the earth, and that He has made them mighty in gathering in scattered Israel. I rejoice in the opportunities given to spread the truth upon this sacred block, and to correct the many misrepresentations that are made concerning us. Some people delight in telling stories which mislead the visitors.

Two weeks ago, a gentleman ac-

accompanied a few tourist friends upon this block, and declared: Why, the "Mormons" believe that the statue Moroni, on the top of the temple, in a very short time will come down and minister unto the children of men—that the bronze image will come to life. Of course, it afforded us opportunity to declare the truth. We say that the statue represents Moroni, the angel of the last dispensation: and that Moroni *lives*. He lives now. He appeared, a resurrected being, unto the Prophet Joseph Smith, and declared unto him that the time had already come when the records of the people who lived upon this continent should be brought forth. We are pleased when we have such an opportunity of declaring more forcibly the truth, that this is the work of God, that the angel, Moroni, actually lives now, and has ministered in our day.

Other misrepresentations are made regarding our sacred temple, and we have opportunity of explaining the work associated with salvation of the dead; and that in accordance with that which God has revealed, our people go there and are baptized for their dead, that they might live: for we are seeking to save souls, not to destroy them. We bear testimony to all, to every nation, kindred, tongue and people that our work is for the salvation of souls, and for the redemption of the living and the dead. It is the plan of salvation. God has revealed it, and as He gives us strength, we will declare it. "This gospel of the kingdom must be preached as a witness unto all nations, and then shall the end come."

May God help us to be true unto that which God has given, is my prayer in the name of Jesus. Amen.

Prof. Andrew G. Bowman sang the sacred hymn, "I need Thee every hour."

PRESIDENT SEYMOUR B. YOUNG

(Of First Council of Seventy.)

What we have heard from the brethren today in regard to our faith, and the introduction of the gospel in these latter times, are testimonies that have come from the hearts of these elders who have been faithful during long years of experience in proclaiming these great principles pertaining to the Gospel of our Lord, Jesus.

I had designed, in arising before you, to make some remarks in relation to this building here, the Bureau of Information, which was found to be a necessity when vast numbers of tourists and visitors, from all the civilized nations of the earth, with their faces set toward Utah and the great west, began to come here by thousands and tens of thousands. At one of our general conferences in the year 1901, or just prior to that, one of the brethren said it would be a very good thing to establish a place where tourists and visitors could come and be informed concerning the history of the Latter-day Saints, and of their intentions for the future, and regarding the life of the people in their homes throughout this intermountain region. Accordingly, in 1902, the Church erected a small, frame building, near where this beautiful structure now stands, and when that was finished, the people began to flock to it, visitors from the United States, and from the old world.

Two years later it was found that a larger and a better building was

needed, and so the frame one was removed and the present brick structure was erected. In the year last past, 1910, the eastern portion of the building was added, for the benefit of the numerous visitors to this temple block. Brother Benjamin Goddard, the director of this institution under the Presidency of the Church, with fifty or more helpers, male and female, are daily engaged in receiving the visitors. I am proud to say to you that since the opening of this building, the establishment of this bureau of information, we have, in the ten years, had visitors to the number of about 2,000,000 generally intelligent people, averaging about 200,000 each year, among whom are found the very best classes of people that the world contains today, and including some of the nobility of Europe.

When I use the word nobility, I speak of the ranks established among the crowned heads and noble families of Europe, as they are recognized there. But, I recognize this grand truth, my brethren and sisters, and friends, that there are no more noble people in the earth, nor ever will be any more noble people visit these grounds than I see before me today. I realize that, of the working men, manufacturers, and the many other classes of people who have come here as tourists and visitors, the farmers, tillers of the soil rank among the best on the earth. There are no more noble people than those who cultivate the soil God has given them, make it produce the necessities of life, and provide comforts and blessings for themselves and their families. I refer not only to Latter-day Saints, but also to our friends that are gathered in the different states, neighbors to our people in these great

western communities. I say again, they are among the noble people of the earth. We are trying to teach them the Gospel of the Lord Jesus Christ, as we have learned it. We have learned that humility was necessary, and that faith in God was also a requisite. When we have attained humility and faith, we desire further to learn how to serve the Lord and keep His commandments. Hence, our elders teach that it is necessary to be so humble, so contrite in spirit, that we will desire, that we will not rest contented, until we have done as did our Savior, our Lord Jesus, when He came to John in the wilderness, and said: I seek baptism at your hands, John. He demanded, it is worded, and that demand was no doubt made in such gentle language that this prophet, (who was that prophet who had lifted his voice against Herod's sin and iniquity), this prophet from the wilderness, John, said to him: "I have need to be baptized of thee, and comest thou to me?" We know, my brethren, sisters, and friends, this fact that, if it was necessary for our Lord, our Redeemer, to receive baptism from the hands of one who was called and ordained to minister in that service, it is absolutely necessary that we follow His great and glorious example. We must go into the waters of baptism, for the remission of our sins, that we may stand spotless and clean before our Maker; then receive the laying on of hands, by one called and appointed to that authority, for the reception of the Holy Ghost, which shall lead the minds of all who accept these glorious principles to greater light, greater knowledge, and greater wisdom than could be possessed without it.

My brethren and sisters, speaking of that great temple which is in our view, I remember very well the days of the dedicatorial service therein, and I remember one fact I learned there that brought to my mind great comfort and joy; I heard a prophet of the Lord testify that he had received a vision from the eternal world. In that great house President Woodruff stood up and testified: "About three years ago," said he, "I recived in vision a visit from President Brigham Young. President Brigham Young came to me, and said, 'Brother Woodruff, take the keys of the temple, and unlock the doors and let the people in.'"

Brother Woodruff said, "At that time I was president of the apostles, President John Taylor was then living, and was President of the Church of Jesus Christ of Latter-day Saints; and I marveled that Brigham Young had come to me and given me this commission; but today," said he, "President Taylor has passed away, and I have been called to occupy this responsible position, of president of the Church; and now I no longer marvel, for I have done as I was commanded, and I have taken the keys to this holy house, and I have opened the doors and I have bid the people enter."

Now, my brethren and sisters, as has been testified to you today, that building stands as a monument of the faithful labors of the Latter-day Saints. When Brigham Young came here, a pioneer, with his faithful little band of one hundred and forty-three persons, he placed the point of his cane in the ground, nearly at the southeast corner, it is believed, of where the building now stands, and he said, "Here we will build the house of the Lord, a temple to our God." Forty years after

its commencement it was finished; it was begun in 1853, and completed in 1893.

Now, my brethren and sisters, it was for no ulterior or wicked purpose or plan that that magnificent structure was erected. It was reared by the faithful labor and toil of the Latter-day Saints; and, especially in the first few years of its progress, the building was continued by the help of the people while in extreme poverty, with very little means to push it forward. Hence its development was slow. But, at its completion we were satisfied, because testimonies were borne in that sacred building, during the dedicatorial services, that God had indeed accepted it, even as He accepted those temples that had been builded before. This fact was verified by the inspiration of the Spirit of the Lord resting upon those brethren who testified that God had indeed accepted the labors of the Latter-day Saints, and sanctioned the placing of His name upon that sacred building.

Now, my brethren and sisters, I thank you very much for your attention here this afternoon, and I thank our visitors also. I say to all those who have been here to view these temple grounds, and hear about the Latter-day Saints, you are welcomed, heartily welcomed by those who labor here in this bureau of information. I repeat, you are welcome here today, my brethren, sisters, and friends; we greet you as friends, and we are glad to see you always. May God bless you wherever you go, in all your walks of life. If there are any here who have not had faith in the gospel, as we have faith in it, I trust that your hearts may be softened to that degree by what you have heard, and

what you may hear in the future, that you too will receive the spirit of repentance, and draw near unto God, and be enabled to work out your salvation and redemption; in the name of Jesus Christ. Amen.

The congregation sang the hymn; Praise to the man who communed with Jehovah!
Jesus anointed that "Prophet and Seer"—
Blessed to open the last dispensation;
Kings shall extol him and nations revere.

Benediction was pronounced by Elder Francis McDonald.

CLOSING SESSION.

In the Tabernacle, at 2 p. m.

President Joseph F. Smith called the meeting to order, and stated that President John Henry Smith, who is rapidly recovering from recent serious illness, sends loving greeting to the Saints assembled in Conference.

The choir sang the anthem, "From afar, gracious Lord, Thou hast gathered Thy flock."

Prayer was offered by Elder C. F. Middleton.

The choir sang the anthem, "Awake, my soul;" Thomas Ashworth and Margaret Summerhays rendered the tenor and soprano duets.

ELDER ANTHONY W. IVINS.

"By their fruits ye shall know them."
—Law of investigation before judgment established at Runnimeede.—The Church and its members invite righteous criticism.—Love of God and loyalty to country characteristic.—Degradation of "Mormon" women an outrageous calumny.

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"

"Even so every good tree bringeth

forth good fruit: but a corrupt tree bringeth forth evil fruit.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

I am a believer, my brethren and sisters, in the infallibility of the law suggested in these words of the Savior of the world. By it all things must stand or fall. However much I might desire to avoid it, I know that inevitably a time must come when I shall be judged according to the deeds done in the body. I know, too, that I shall be judged righteously, not by the testimony of wicked men, men unfamiliar with my life and works, but that I shall have a fair and impartial hearing and a righteous judgment. For this principle, this doctrine was settled more than six hundred years ago, upon the field of Runnimeede, and it has continued to prevail until men, today, stand united in the doctrine, that before conviction there must be evidence. Those stalwart men who stood there with arms in their hands before a tyrant king, declared that the assertion of wrongdoing was not sufficient to justify conviction, and that from that time forth men must be judged by their peers, dispassionately, fairly, honestly judged. Thank the Lord that doctrine has survived the centuries and has become so thoroughly established that I have confidence that eventually intelligent people will be brought to reach conclusions by having applied it. It is not always easy in the beginning to distinguish right from wrong, truth from error; for vice, sometimes, comes clothed in the garb of virtue; and evil is, sometimes, presented in a manner so attractive that it appears to us to be good; but always we know that in the end the truth must be manifest.

I am reminded that last season I visited the field of a neighbor of mine. He was a good farmer, and had prepared the ground admirably. He had sent up here into the north for seed, and had sown it with what he supposed to be alfalfa. It came out of the ground beautifully, and he was congratulated by his neighbors that his sowing had been successful. I drove down past the field, and as I looked at it in the distance I felt, also, impressed that he had accomplished a splendid work. When we got nearer, I said to my son, "Stop a minute, I want to examine that field more critically." I went over and examined the leaves of the plants, and said, "It isn't alfalfa at all; when it comes to maturity it will be a crop of sweet-clover;" that plant with little value, almost a nuisance in some instances; and my conclusions proved to be correct. The seed itself had been so similar—perhaps an expert might have detected the difference, but the farmer himself had never suspected the imposition, and it required time until the crop had developed, that he might know that he had been imposed upon. Some years ago, while I lived in Mexico, I sent to a nurseryman in the State of Ohio for a collection of roses. They came, and I planted them. They were just little slips, all looking very much alike. In fact, I gave particular attention to some shoots which looked more vigorous than others, I cultivated them, and they grew. Finally, the second year, they produced blossoms and I was surprised to discover that they were wild roses, just the little roses that grow upon the creek bottoms, that could be found anywhere; but their companions, all around them, were producing the most beautiful flowers. The bud which had been grafted in-

to the wild root or stem had been broken off—I do not suppose it was intentional upon the part of the nurseryman—and the wild buds had come out, and produced wild fruit. I said, there is no avoiding that fundamental truth, "As the fountain is, so will the water be;" as the seed is so will that be which it produces. You cannot gather figs from thistles. A good tree does not produce bad fruit; neither does a bad tree produce good fruit. The Church of Jesus Christ of Latter-day Saints stands upon this ground.

I think I voice the sentiment of every man and woman who have identified themselves with the Church, when I say they are willing to be judged by their works, by the fruit which has been produced; but they ask that they be judged righteously. They have never been averse to righteous criticism; they invite it; they seek it; but they do object and are opposed to judgment pronounced by those who are unacquainted with the truth, by those who, perhaps for personal reasons, are opposed to the truth and enemies to it, and so must all things stand. The great Catholic church, professing as it does, to be the legal successor of the Church of Christ, as He established it, must show by its fruits that the claim is just and true, or else the time must come when it will be repudiated. Protestantism must stand upon the same ground; for if Protestants produce the fruits of the gospel of Christ, if they show by their works that they are in reality reformers, who have improved upon conditions as they existed in the primitive Church, and that they are doing the will of the Father, as exemplified in the life and teachings of the Savior of the world, they may stand; but if it shall be shown, eventually, that

they lack the power of God, that the fruits of the gospel of Jesus Christ have not been produced, they must be rejected.

The day was when it was popular to attack the doctrinal principles of the Church of Jesus Christ of Latter-day Saints. The articles of faith of the Church, contained upon this little card which I hold in my hand, a card printed in a foreign language, which I used in my youth as I preached the doctrines of the Church, have been before the world for eighty years. In the beginning it was not unusual that these doctrines were attacked; but you do not hear so much of that in these days; men have learned by experience that it is useless to attack those principles, if they profess faith at all, if they accept the Bible as their guide in religious life; they have long since discovered that those doctrines are invincible, and have ceased to assail them. They attack us now in another way, publishing to the world that while the doctrines of the Church of Jesus Christ of Latter-day Saints appear to be good, while they appear to be scriptural, while the things we proclaim to the world and teach publicly at home appear to be good, that there is underlying it all a sinister motive. They say the Church is not sincere, that it is not a Christian organization at all, but that it has behind it all some sinister motive by which it is hoped that men and women may be deluded and led into error until a great establishment may be builded up antagonistic to the spirit of Christianity, antagonistic to the institutions of our country, by which the government may be overthrown, or some other awful thing, I do not know just what it is that they apprehend, accomplished. Now, I want to ask in

all candor, you Latter-day Saints who have been identified with the Church from the beginning, have you ever, any one of you, discovered in the published utterances of the representatives of the Church, or secret counsels anything which would suggest, in the faintest degree, that the Church of Jesus Christ of Latter-day Saints is a treasonable organization, that it has in it anything which is antagonistic to the principles of civil government as they exist in this republic, or in any of the other governments of the world? I know what you will say; every one of you would rise up to say, No; there is nothing of that kind in it. Then I would like to ask the world to review the history of the Church, during the past eighty years, and let us see if we can find some single act of the Church itself, or any individual, which suggests treason; for treason and sedition, if it were true that they existed in the Church, would make it unworthy a place in this government or any other; because treason, or sedition, that which seeks to destroy, that which seeks by improper means to establish itself and overturn existing conditions, is unworthy in any state, unworthy any community, unworthy of any Church.

I do not expect, this afternoon, to go into detail in establishing the truth of what I say, but I want to make this appeal to the American people. I feel as though "Mormonism" is on trial today; it has been on trial, in fact, from the very beginning. Two thousand representatives of the Church are out in the world; they are preaching the doctrine of repentance; they are preaching the doctrine of good works; they are emphasizing the doctrine contained in this scripture.

which I have read, that without works it is impossible to please God, and that men and communities and nations must, eventually, be judged by the deeds done in the body. They are admonishing men and women to lives of righteousness, and virtue, and truth, and goodness, and are lifting up their voices in opposition to the very appearance of evil. On the other hand, millions of people are reading today the declaration that the Church of Jesus Christ of Latter-day Saints is a treasonable organization; that it does not stand for truth; that it does not stand for righteousness; that it does not stand for morality; that it does not stand for the institutions of this country of ours. I simply want to ask the American people—and I have faith in their integrity and the justice of their conclusions—that before deciding this great question, you take the trouble to investigate, that you take the trouble to determine what have been the fruits of “Mormonism” during these past eighty years, and then be ye the judges as to whether the fruit is good or bad, and be slow to listen to men who have been cast from the Church because of their unrighteousness. Be slow to listen to men who, because of their own disappointment, would seek to make it appear that the Church is doing the very things which it has positively refused to do in their behalf. I ask you to suspend judgment until you shall have thoroughly investigated the truth. The Church has no fear of the ultimate result. We are not a people who blow trumpets before us as we go.

We believe that good citizenship consists in obeying the law, in defending the government in which we live. We do not hasten into war, because we do not believe in

it; we believe it to be unnecessary; but, nevertheless, if it shall come, we believe it to be our duty to defend those principles of liberty and right and equality which were established by the Father; and as an earnest of our belief, circumstances considered, we have performed our full duty. We went into the war with Mexico, under conditions that no other people in the world have furnished an army. We did our part, small though it were, in the Civil War. We have done our part in the Spanish-American war. We stand ready, distasteful though the duty might be, to perform our part wherever necessity may require. It stands to the credit of this people, so far as I am aware, that not one of the members of the Church has ever been found in armed opposition to organized government. Some one, perhaps, says: “Why, were you not in armed resistance to the government of the United States?” No; we never were. It is very true that in 1857 an army came to Utah—and why? Because, as I said in the beginning, vice clothed in the garb of virtue had made it appear to the president of the United States that out here in the Salt Lake Valley a people were in rebellion; that they had destroyed the records of the courts; that they had expelled the representatives of the United States; that they refused to recognize the properly appointed governor of the territory. So the president of the United States, believing these things, sent a new governor, with an escort to establish him in the place to which he had been appointed. What did the Latter-day Saints say? They said, “We want an impartial hearing; these things are not true;” and they did take up arms that they might delay the

coming of that army, and the dreadful results which might have followed its arrival, until the truth might be known. What was the result when it was known? When an impartial man came, he found the records intact; he found the people ready to welcome that new governor, and to install and protect him. There was not one scintilla of truth in the charges which had been made. The end had come, so far as that question was concerned, and deception was no longer possible; and it was proven, just as it always has been and always will be proven that the Church was true to the government, true to their professions of righteousness. Now, my brethren and sisters, I bear witness to you that just as this question to which I refer was shown to be an effort upon the part of those who were opposed to that which was right, to bring trouble to an innocent people, so has every other question which has arisen and which has appeared to place the Latter-day Saints in opposition to the government of this country, upon close examination proven to be wrong. It always must be so; it can be no other way.

They say that "Mormonism" goes out into the world and gathers up women; that it brings them here to degrade them; that it is a menace to the sanctity of the American home. Who says that? Any woman who has ever been converted to the truth, any woman who has repented and lived the life which ought to characterize a follower of Christ? No, not one. It may be that some man or woman has fallen away; it may be that some man or woman who has come from abroad and been gathered up here with the Church, has gone back to the world and again be-

come addicted to sin; but if that is the case in a single instance, it is because they have gone away from the truths of the gospel and the covenant which they made, and have lost the faith. Now, do you suppose that it would be possible for the Church to dominate one or two hundred thousand women, and keep them here against their wills, to be degraded? It is a ridiculous argument upon the face of it; it is not true. If it were true, the Church would be unworthy, and the opposition shown today would be just; but it is not true. You who have come from abroad; you who have identified yourselves with this Church; you who have been brought out from the sweat-houses of the old world and established in your own homes, and have been made independent, you who have reared families in the fear of the Lord and have become patriotic, law-loving and law-abiding citizens of this republic, every one of you knows that I am speaking the truth. You know that, rather than degradation, there comes to every one through the gospel of our Lord Jesus, an uplifting that can not be found in any other philosophy in the world. We want the world to know that; we want them to understand it.

Another thought has come to my mind—one that I had not intended to mention. The world says, "You people marry more than one wife, and in this you degrade woman and drag her down." I only want to say that the doctrine of plural marriage, as it existed in the Church, in the beginning, is no more understood by the world than are others of the simple doctrines of the gospel which it teaches. The conception has been entirely wrong. We only ask that the world shall

become acquainted with these women, that they may be witnesses in their own behalf. Why, the government, you know, thought, years ago, that our women were being degraded, and that they would liberate these enslaved women in Utah. They appropriated a large amount of money and came here and built a great home, and said, "Come, now, all of you women, you oppressed women, you degraded women; come up here; the government will give you protection; its strong arm is around you, and its hand over you." I believe there was one woman who availed herself of that opportunity; (President Smith: "And she was not a member of this Church") and some one says she was not a member of the Church. (Laughter.)

Now, my brethren and sisters, and my friends, I refer to these things because they are true, and we want you to know the truth; we want you to believe in us; we want you to believe that the virtue of the Latter-day Saints, as a people, stands today pre-eminently above the virtue of any other people. I will not say equal to it; I know that I speak the truth in the statement I have made. Yet, men would have you believe that somewhere in the Church, back of it all, there is a system by which men may gratify their carnal desires and by which women are debauched. A more abominable misrepresentation of truth could not be presented to the world. No man can stand in this Church who violates his virtue; I do not care who he is; and it is a fundamental law of the Church, that men cannot and must not consort with women, except they be their wives; neither young men, nor old men, nor middle aged men; and if they do that they are

cast out from the Church. That is one thing that is the matter with some of them who are villifying the Church. When they get out, their wicked work begins. The very first effort that was ever made to discredit the Prophet Joseph Smith, so far as I am aware, and to discredit the Book of Mormon, was by a man who had been cast out of the Church because of his wickedness, because of his adulterous practices. So it has been from the very beginning.

They say we have a great religious-political organization here which has in it a design to dominate the politics of this nation; and there is great danger that this little handful of people, in the very near future, may become so powerful in the United States that they will control its destinies, or a part of them, at least. Suppose a thing of that kind were possible—what would be the result? Would it be a menace to this nation, that there should be dominant here a community of men and women who believe in God the eternal Father and in His Son, Jesus Christ; who believe that this government was founded of God, by inspired men? Would it be a menace that there should be industrious, God-fearing, religious men and women in greater number in these United States? Would it be a menace to this government, let me ask, if there were a few more men in the Congress of the United States who stand above the contemptible things of this world, men of faith? Are you going to disfranchise a whole people because they believe in God and His destiny, and His power? Are you going to prevent a man from exercising the rights of American citizenship, because he is a religious man? We ask you to judge those

men who have gone up from among the Latter-day Saints to the Congress of the United States in the past, those men who are there to-day. All we ask of you is to judge them righteously, to judge them by their fruits, to judge them by comparison with their co-laborers. Then we ask you, would it be a menace to this government or to this people if there were more such men there? I think you will conclude, with me, that it would not be a menace, but on the contrary, that it would redound to the credit, the honor, and the blessing of this people, could such conditions be established.

Now, my brethren and sisters, I must conclude. By their fruits ye shall know them. We stand ready to be judged by it, and we are not going to be driven away from the truth; we are not going to be driven away from our loyalty to this government; we are not going to be driven away from our great mission which requires us to preach repentance in all the world and establish righteousness; we are not going to be driven away from these duties by any man or set of men who shall seek by falsehood and misrepresentation to drive us away from the position that we occupy. I know, and you know that deep down in the heart of every Latter-day Saint, every boy and girl, every man and woman in the Church, there is that profound faith that no other flag on earth shall wave over this nation. You know that deep down in the heart of every Latter-day Saint there is a sentiment that justice and right must ever be maintained in this nation; and you know, just as well, that down in the heart of every Latter-day Saint is that determined faith that no sect nor creed, be it "Mor-

mon," or Catholic, or Protestant, shall ever dominate this nation to the exclusion of any of the rights of citizenship which are guaranteed to people under just laws. You know it is there, and wicked men will never be able to drive the Latter-day Saints away from that position, however much they may try. We may have to pass through the narrows; we may suffer, for sometimes the truth does suffer. I am reminded that they said the same thing of the Savior of the world that they have said of us; they said that His doctrines were treasonable, that He was not Caesar's friend, that He pretended to be a king; and He answered, "Yes, I am a king, but my kingdom is not of this world." The kingdom of God which we preach is the kingdom of righteousness, that should be in our hearts and in our lives, and that kingdom teaches us obedience to the laws of the land, the civil laws, and we shall sustain and uphold them; that we are going to do.

My brethren and sisters, be obedient. The Lord will take care of this work; it is His, and He will vindicate it. The time will come, and it is not very far distant either, when its calumniators will be known; and just like that wild rose, away down there in Mexico, they will be dug up and cast into the fire and burned, because they will have been proven worthless. But the good will remain; truth will prevail, and righteousness cover the entire earth. When that time comes we are not a bit afraid to meet the issue, because we know that we can make a good showing, and that our conscience, before God and man, will be found to be void of offense.

May the Lord bless you; may He

bless His work; and may we always be able to properly defend it, at home and abroad, wherever we are, I pray, through Jesus Christ. Amen.

Sister Lizzie T. Edward and the choir sang the anthem, "The nations bow to Satan's thrall."

ELDER JOSEPH W. M'MURRIN.

(Of the First Council of Seventy.)

In standing up in the presence of this great congregation this afternoon, my brethren and sisters, I certainly feel, as others of the brethren have expressed themselves, a great need for the help of the Lord, and for the inspiration of His Holy Spirit. It is not my intention to occupy much of the time, as it is very valuable, and there are others of the brethren to address the people who are assembled together in this sacred building. I feel, however, that I desire to say a few words regarding the many misrepresentations that are made relative to the doings of the representatives of the Church of Jesus Christ of Latter-day Saints. Reference has been made, in our meeting this afternoon, to the stories that are in circulation against the people of the Latter-day Saints, and in relation to the motives of the missionaries who are sent into the world to preach the gospel. It has fallen to my lot, my brethren and sisters, upon various occasions, to go abroad as a missionary. I recollect very distinctly, at the present moment, when I was called upon my first mission, about thirty years ago. In a meeting with other elders, who had received a similar call, instructions were given by the presid-

ing authorities of the Church, as is the custom prior to missionaries going out to various fields of labor. I do not think I can forget the stress that was laid upon one feature of the work, by those brethren, in giving the instructions to the missionaries who were at that time going abroad in the world, and that was in relation to their deportment with the opposite sex, and also in relation to respect for authority in the home, more especially for the authority of the head of the home. We were instructed that we were not, under any circumstances, to baptize any woman, who was a married woman, without having obtained the consent of her husband; and we were also instructed that we were not to baptize children who were under age, unless we had obtained the consent of their parents or guardians. It was the instruction that we should teach women to hold sacred the obligations that they had taken upon themselves at the altar of marriage, that they were to have respect to the feelings and wishes of their husbands, and that we were not to be instrumental, in any way whatever, in breaking up homes. I have been abroad in the missionary field, since that period and have had the privilege of laboring as one of the presidency of one of the great missions of the Church; and in that position have received many elders who arrived in the country where I was laboring. As one of the presidency I joined with my associates in giving the elders instructions along the lines I have named; and I wish to bear witness that just such instructions have been imparted to the missionaries, according to my own knowledge, during the past thirty years at least. The instructions that I have received myself,

and the instructions that I have imparted to other missionaries who have been going abroad or, who have been appointed to labor under my direction have always been in conformity with the words that I have spoken. Missionaries have always been careful, in the world, not to induce either men or women to forsake their homes, but more especially have they been particularly careful not to interfere with the gentler sex. No men in all the world are as free from improper conduct with women. I thought that I would like to bear this record and this testimony in the midst of this great congregation of people.

My brethren and sisters, I do not know whether we appreciate the blessings that have come to us as members of the Church of Christ, whether we have been able to recognize the wonderful power that is in this work. I once heard a very noted infidel bear a remarkable testimony in regard to the strength of "Mormonism," Mr. Charles H. Bradlaugh, the great English apostle of infidelity. On one occasion, while laboring in the British mission, I attended a lecture delivered by him. The subject was: "Is Christianity a persecuting religion?" He told a very startling and remarkable story in relation to the evil that had been wrought among men in the name of religion. A young man who attended the lecture asked some questions of that noted infidel; he wanted to know how it was that the early Christians had survived the persecutions of the mighty empire of Rome? and why it was that their determination to destroy the Christians and break them up had failed?—if that failure was not an evidence of the superior power of God, and that

there was some supernatural influence over those early Christians? otherwise, they would have been destroyed, as the weak power usually succumbs to the greater or stronger power. In answer to the questions that were propounded on that occasion, which I do not give in detail, the noted infidel said: "Young man, away off in the western part of America, there is a people who have had a like experience, who have been opposed by a mighty nation, and who have come in conflict with the religious prejudices of all the peoples of the earth, and in spite of that opposition, and that religious prejudice, and the bitter persecutions that have followed them they still survive; and their survival, and the success to which they have attained is more remarkable than the history of the early Christian church. Are you prepared to say that because of their remarkable story they have had the special favor of God resting upon them?" My brethren and sisters, I felt to thank God for that testimony. When one of the great intellectual men of the age sought for a parallel for the community that was established by the Lord Jesus Christ in the meridian of time, afar off in this western land, in these mountains that we inhabit, he found that people. I could not help but feel that like causes produce like effects; and because of the call of God and the authority that has been bestowed upon men in this dispensation, like unto the former dispensation, we have met with this opposition.

Thank God for the truth, and power, and strength of "Mormonism." I bear my testimony that it is the religion of the Lord Jesus Christ, that it is the power of God unto salvation, and that it will re

main and accomplish that which has been spoken concerning it by the mouths of inspired men. God help us to remain with it, and be true to it forever, in the name of Jesus Christ. Amen.

ELDER JOSEPH F. SMITH, JR.

The greatest event in the modern world.—The gathering a fulfillment of predictions of ancient prophets.—Rejection of the Gospel of Peace will bring God's displeasure.

"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hammath, and from the islands of the sea.

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Eighty-one years ago, in the little town of Fayette, Seneca county, New York, the Lord set up an ensign to the nations. It was in fulfillment of the prediction made by the prophet Isaiah, which I have read. That ensign was the Church of Jesus Christ of Latter-day Saints, which was established for the last time, never again to be destroyed or given to other people. It was the greatest event the world has seen since the day that the Redeemer of the world was lifted upon the cross, and meant more to mankind than anything else that has occurred since that day. No event should have been heralded among the people with greater effectiveness, and received with greater evidences of joy and satisfaction. The nations should have rejoiced and welcomed

it with gladness of heart, for with it came the establishment of divine truth in the earth,—the Gospel of Jesus Christ, which is the power of God unto salvation unto all who believe. The world had been without this gospel for many hundreds of years; ever since the great apostasy and turning away from the truth which had been established by the primitive Church.

Following the raising of this ensign, the Lord sent forth His elders clothed with the priesthood and with power and authority, among the nations of the earth, bearing witness unto all peoples of the restoration of His Church, and calling upon the children of men to repent and receive the gospel; for now it was being preached in all the world as a witness before the end should come,—that is, the end of the reign of wickedness and the establishment of the millennial reign of peace. The elders went forth as they were commanded, and are still preaching the gospel and gathering out from the nations the seed of Israel unto whom the promise was made. Thus our fathers were gathered and brought into the true fold in fulfillment of the prophecies made in ancient times by men inspired of the Lord, that He would recover a remnant of His people from the four corners of the earth. Scattered Israel is being gathered into the fold. Some have rejected the testimony of the elders through ignorance and prejudice, not understanding the significance of the message delivered unto them. Others have rejected the truth wilfully because of the evil in their hearts and their subjection to unrighteousness.

From time to time, some one, filled with hatred of the truth, in

the blind desire to destroy the work of the Lord, appeals to the nations to cast out the elders of Israel who are carrying this message of salvation unto all who will believe, and warning others that they may be left without excuse. It would be a sorry day for any nation, where the gospel is being preached, should it conclude to drive the elders of the Church from its borders and deny them the right to preach the gospel among the people. The elders insure peace unto the nations, so long as they will hear the message of salvation and will protect and defend the truth. When the time comes that the nations will cast the elders out, and no longer receive their testimony, but "bow to Satan's thrall," as we heard in the anthem this afternoon, woe be unto them. We read in the word of the Lord that after the testimony of the elders will come wrath and indignation upon the people. For after their testimony will come the testimony of earthquakes, that shall cause suffering and sorrow and men shall fall upon the ground for fear. There shall come also the testimony of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds. All things shall be in commotion and men's hearts shall fail them because of fear that shall come upon the people. These things shall follow the testimony of the elders of the Church of Jesus Christ of Latter-day Saints, when the people of the world reject them and drive them from their borders. We go unto them with a message of peace, of truth, of eternal salvation, calling upon them to repent of their sins and enter into the true fold, where they may receive rest. When

they will not do this, but to the contrary, will listen to the unrighteous and condemn the truth, then God will withdraw the Gospel from among them. In that day the time of the Gentiles will be fulfilled, and the gospel will be carried to the Jews. For this gospel must be preached to them as well as to the Gentile nations, and a remnant of the Jews will gather—as they are gathering since the dedication of their land for their return—in Palestine, and as a remnant of Ephraim and his fellows are now gathering to the land of Zion. The Jews, in due time will be established in their own land, and the Lord will come, according to His promise, unto His people in the hour of their distress, and will deliver them from their enemies. Then will they look upon Him and discover His wounds and shall say: "What are these wounds in Thine hands." And He shall answer them: "Those with which I was wounded in the house of my friends." Then will they fall down and worship Him as their Redeemer—the Son of God. After that they will be cleansed of their sins and shall receive the gospel. And the nations that seek to destroy Jerusalem in that day will the Lord destroy, for he shall be King over all the earth and righteousness shall prevail among the people. Zion shall be established on this continent; Jerusalem will be re-established on the old continent, and wickedness will depart from the earth; for when Christ comes and the righteous with Him, the wicked will be as stubble and will be consumed.

Therefore, I desire to bear my testimony unto all people and say unto those who raise their hands against this work, see that you do it

not, for this is the work of God. He has established it, and when you reject it, you reject Him, and after the testimony of the elders will come the testimony of trouble and distress as the prophets have predicted.

May the Lord bless all the Latter-day Saints and all the honest and upright everywhere, and help us to be faithful and true, that we may keep His commandments and escape from the destruction that in due time will come upon the wicked, is my prayer, in the name of Jesus Christ. Amen.

AUDITORS' REPORT.

Elder Heber J. Grant read the report of the auditing committee of the Church, which was as follows:

Salt Lake City, Utah, April 5, 1911. President Joseph F. Smith and Counselors:

Dear Brethren—The undersigned committee appointed to audit the books and accounts of the Church, have completed their labors, and have to report that they have examined and audited the books of the various departments and offices to whom are entrusted the collection, care and distribution of the income of the Church, and, commencing with the accounts of the Trustee-in-Trust, which as you are aware, cover the bulk of the concentrated income and disbursement of the income of the Church, we are pleased to report were found in excellent shape from an accounting standpoint, and that all receipts and disbursements appear accurately entered on the books. We also found the books and accounts of the Presiding Bishop's office as heretofore, in an excellent and accurate condition. When you bear in mind that this office has to deal with some 62

stakes, 700 wards, and 21 missions, not to mention the great number of accounts of the various auxiliary organizations of the Church, you can well understand the great volume of business transacted in the Presiding Bishop's department; and it is a pleasure to say that this great complex and voluminous amount of business is economically, carefully and correctly entered in the books of this office, and that we found everything in a satisfactory condition. This office also collects and enters on proper books and records a large amount of statistical matter, not having to do with financial matters, but pertaining to Church activities, which we found very valuable and interesting, and we commend these to your consideration.

Very respectfully, submitted,
your brethren,

W. W. RITER,
AUGUST W. CARLSON,
JOHN C. CUTLER,
HEBER SCOWCROFT.

General Auditing Committee
of the Church.

On motion, the report of the Auditing Committee was accepted, and approved, by unanimous vote of the congregation.

STATEMENT BY THE FIRST PRESIDENCY.

Elder Grant also read the following, self-explanatory statement by the First Presidency of the Church:

To the officers and members of the Church of Jesus Christ of Latter-day Saints, in general conference assembled:

Dear Brethren and Sisters:

Ever since its organization, April 6, 1830, the Church of Jesus Christ

of Latter-day Saints has been bitterly assailed, the chief darts of slander being aimed at its leaders. Its first president, Joseph Smith, was the target for the shafts of abuse even before that date, as he was attacked by professing Christian ministers when he first announced, in 1820, that he had received a heavenly manifestation of vital importance. Misrepresentations followed him until the day of his martyrdom, in 1844, when he was cruelly and lawlessly slain at Carthage, Illinois. His successor, the great pioneer and colonizer and patriot, Brigham Young, came in for his full share of calumny and abuse, during all the years of his successful career as the founder of a splendid commonwealth in the midst of the Rocky Mountains. Each head of the Church, in his turn, has been libelled, lampooned, caricatured and vilified, and, until they closed their eyes in death, their names were associated with everything that is evil, although they were men of the highest type of honor, integrity and sincerity.

It is not strange, therefore, that the present incumbent of the office they held so worthily, should be subject to similar treatment. And yet, in view of the fact that the various falsehoods uttered against the Church and its presiding officers have been repeatedly refuted and exploded, it is somewhat surprising that the old, stale and shattered fabrications are raked up and used anew in the opening years of the enlightened twentieth century. But they have been for some time newly exploited through respectable magazines (mostly from pens that cannot be regarded as worthy of such recognition), with the same purpose as that which animated anti-"Mor-

mon" writers and speakers from the beginning.

It is a question whether silence should be maintained, as a sign of that contempt that is felt for those attacks and their authors by the objects of their spleen, but there are so many requests for replies, or at least explanations, for the benefit of inquiring minds, that perhaps it is proper that something should be officially stated for the good of the reading public.

The investigation by the committee on privileges and elections of the United States senate on the right of the senator from Utah, Reed Smoot, to the seat to which he was duly elected, that was prolonged for nearly four years, disposed of most of the old stories now revamped and patched up for current use. But several large volumes have to be waded through to obtain that definite information, while the mingled nonsense and venom poured forth from month to month is in present view and in popular form. Yet, after all, there is so much of frothy verbiage and proofless assertion that it is difficult to grasp anything definite enough, in the adroitly framed sentences, to hold up to view and expose its fallacy. However, there are some charges that are more or less direct, which it may be well enough to briefly answer.

The Church is accused of violating certain pledges to the national government. It is also asserted that the president of the Church receives several millions of dollars annually by enforced levies upon the members, this revenue being in his absolute control, unaccounted for and at his personal service. It is further alleged that he, with a few other ecclesiasts, dictates the political affairs of the state, sending sen-

ators and representatives to Congress, and ruling the community with an iron hand, to the subversion of individual liberty and the destruction of American citizenship. In support of these charges there is nothing presented except vituperation and the repetition of fictitious narratives, really grotesque in their palpable absurdity. We hereby denounce them as utterly false and without foundation.

First, as to pledges or compacts by the Church to the United States government: This charge, on its face, is ridiculous no matter how often or forcibly it is repeated. The compacts or agreements between Utah and the government on which statehood was achieved, were not made, and indeed could not be made, by the Church or its authorities. They were required by the enabling act framed by Congress and were fully compiled with by the state in its constitution, and this was officially announced in the president's proclamation. The only pledge made by the authorities of the Church that could be construed as a compact, was that contained in a petition for amnesty for certain persons who were in legal jeopardy, or imprisonment, upon charges growing out of the anti-polygamy laws of Congress. This was framed in December, 1891, and signed by the then presidency and apostles of the Church, and the promise made was in these words:

"As shepherds of a patient and suffering people we ask amnesty for them, and pledge our faith and honor for their future."

This may be coupled with the so-called manifesto of President Wilford Woodruff, adopted by the Church in conference assembled, Oct. 6, 1890, in which he announced

his intention to live according to the laws of the United States, and declared: "My advice to the Latter-day Saints is that they contract no marriage contrary to the laws of the land." Since that time the Church has not performed any plural marriages or authorized any violation of the law thus forbidden. But there were some persons who construed the language of that manifesto to signify plural marriages within the boundaries of the United States, that being "the land" wherein the laws spoken of extended. They therefore went or removed to Mexico and thus acted on that which they believed to be right without violating the manifesto. They looked on plural marriage within the United States as *malum prohibitum* and not *malum in se*.

When this condition was discovered a further declaration was made by President Lorenzo Snow, who succeeded President Woodruff, in which he announced that the manifesto extended to every place, and that "the Church has positively abandoned the practice of polygamy or the solemnization of plural marriages in this and every other state, and that no member or officer thereof has any authority whatever to perform a plural marriage or enter into such a relation." This was published in the *Deseret News* at Salt Lake City, Jan. 8, 1900.

Rumors of surreptitious unions contrary to these official announcements being circulated, the present president of the Church, on April 6, 1904, reiterated the universality of the inhibition, and proclaimed that any person entering into or performing a plural marriage would be liable to be dealt with according to the rules of the Church and excommunicated therefrom.

Such violation of these positive declarations as have been reported, wherever proven by sufficient evidence, have been dealt with by Church tribunals, and the offenders have been disciplined or excommunicated. This course will be maintained, with due regard to the rights of individuals and the laws of the Church, common rumor or gossip without evidence being insufficient in a trial either civil or ecclesiastical. We protest against the charge that the Church or its leading officers encourage the resumption of plural marriages, and hereby declare the same to be absolutely false.

As to the insinuation that the Church has broken a compact not to dominate again in political matters, we challenge the production of any such pledge. There is no such agreement to be found. The authorities of the Church never assumed to dictate to members politically. The Church never attempted to dominate the State, and has not done so since the Constitution was framed. There are political aspirants who have attempted to dominate the Church, and who, failing in their endeavors, have become so rancorous in their disappointment that they waste time, money and reputation in fighting the Church and those officers thereof who have refused to employ the influence thus desired. In Utah every citizen is perfectly free to vote as he or she elects by an absolutely secret ballot. Primaries, conventions and the political machinery used by the several political parties are in vogue, and senators are chosen by the legislature, and representatives by popular vote as elsewhere. One striking fact for the consideration of fair minds is,

that with all the stories of Church dictation not a solitary instance can be cited in which any Church member has been disciplined for voting for or against any candidate or proposition. Advocates of each party take the platform and freely ventilate their views and feelings as to their opponents, and if there is anything really objectionable, it is the excess of that liberty in the indulging in personalities and other extremes of partisanship which are greatly to be regretted and ought to be condemned. But the Church does not interfere with or attempt to curtail the freedom of its members. The principal accusers of the Church as dominating in politics are persons who have sought for that influence in their own behalf and are enraged because they could not obtain it. There are politicians who exercise their personal influence to effect their own ends, and yet deny to a Church-man the right to express an opinion even when asked for it. We claim for Church officers as well as Church members all the rights and privileges of American citizens, no less and no more; and do not claim, or exercise, power to compel, or coerce, or infringe upon the liberties of any person, and all assertions to the contrary are infamously untrue.

Charges of disloyalty, treason, and kindred absurdities that appear from time to time, to disturb the public mind, are sufficiently answered by the responses which have been made invariably when our country has called for aid in times of war or seasons of peace. There is no instance referred to by our detractors of anything we have done or attempted, to give color to their monstrous untruths. But history affords striking incidents of the fur-

nishing of men on the plains to protect the mails from Indian depredations, of service during the Civil War, and of devoted warriors in the Spanish war, and in the Philippines, who were scions of leading "Mormon" families.

The subject of Church revenues may be touched upon perhaps with profit. The Latter-day Saints believe in tithing. It is a principle of their faith. It is an ancient observance reaching back to patriarchal times, as related in the Bible. It was established in the Church in the year 1838. The manner of its payment and disbursement is revealed by Divine authority and has appeared in the Church books ever since that date. It is complied with religiously by the Church authorities themselves. It is not the property of the president. He does not claim it or collect it. Tithing is received and receipted for by the local bishops in the respective wards, who are under the supervision of the local presidents of stakes. The whole income is accounted for to the presiding bishopric of the Church and is under their direction. Their office contains complete records of all the tithings paid during each year. Each tithepayer will find in that office his record. The entire receipts and disbursements are there accounted for in the most complete detail. An auditing committee composed of men well known in the community for their independence of character and business integrity, not of the leading authorities of the Church, chosen by the general conference, thoroughly inspect and report annually upon them. The funds thus received are not the property of the president of the Church or his associates, nor of the Presiding Bishopric, nor of the

local bishops. They belong to the Church and are used for Church purposes, including the building and maintenance of temples, meeting-houses, schools, colleges, universities and other structures, the aid of the poor and afflicted, the extension of missions abroad and the help of new colonies at home, and sundry other objects, and but a small amount is used for the support of persons devoting their whole time to the service of the Church, and that not out of the tithing, but from the proceeds of investments made with profit. This includes the presidency and other Church leaders. All the monstrous tales told of the wealth at the command of the heads of the Church are distorted emanations from disordered brains, or wilful untruths manufactured in order to deceive the public.

It is impossible to take up all the misrepresentations given to the world by anti-"Mormon" preachers and writers. They have one merit. They stir up interest in what is called the "Mormon" question. People are led thus to investigate and many of them find out the truth, and unite with the people who are so greatly maligned. Our doctrines are open to the world. They are not secret or clothed in mystery. We proclaim the pure gospel of Christ as revealed from heaven in these last days through the great prophet of the nineteenth century, Joseph Smith. We invite all mankind to look into our teachings and promise all who obey them a witness of their truth by the power of the Holy Ghost which makes men free indeed.

We love our country, and pray for the perpetuity of its government, we support its institutions, we venerate the Constitution. We are

proud of our state, and no one on the face of God's footstool need fear the growth and spread of "Mormonism," for it is the truth revealed anew from heaven, and it promotes freedom, peace, industry, temperance, faith, hope and charity, and stands for human rights, the salvation of mankind, and the glory of the most high God.

JOSEPH F. SMITH,

ANTHON H. LUND,

JOHN HENRY SMITH.

First Presidency of the Church of
Jesus Christ of Latter-day Saints.

On motion, the document submitted by the First Presidency was received, and the statements therein contained were heartily endorsed, by unanimous vote of the congregation.

AUTHORITIES SUSTAINED.

Elder Hyrum M. Smith presented the General Authorities of the Church, to be voted upon by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as First Counselor in the First Presidency.

John Henry Smith, as Second Counselor in the First Presidency.

Francis M. Lyman, as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, Charles W. Penrose, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins and Joseph F. Smith, Jr.

John Smith, as Presiding Patriarch of the Church.

The Counselors in the First Presidency and the Twelve Apostles and the Presiding Patriarch, as Prophets, Seers and Revelators.

First Seven Presidents of Seventies; Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart and Levi Edgar Young.

Charles W. Nibley, as Presiding Bishop, with Orrin P. Miller and David A. Smith as his first and second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, Brigham H. Roberts, and Joseph F. Smith, Jr., Assistant Historians.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, Charles W. Penrose, Horace H. Cummings, Orson F. Whitney, and Francis M. Lyman.

Arthur Winter, Secretary and Treasurer to the General Church Board of Education.

Horace H. Cummings, General Superintendent of Church Schools.

Board of Examiners for Church Schools: Horace H. Cummings, Chairman; George H. Brimhall, James H. Linford and Willard Young.

Auditing Committee: William W. Riter, August W. Carlson, Henry H. Rolapp, John C. Cutler, and Heber Scowcroft.

Tabernacle Choir: Evan Steph-

ens, Conductor; Horace S. Ensign, Assistant Conductor; John J. McClellan, Organist; Edward P. Kimball and Tracy Y. Cannon, Assistant Organists; George C. Smith, Secretary and Treasurer; Noel S. Pratt, Librarian; and all the Members.

Duncan M. McAllister, as Clerk of the Conference.

Each and all of those named were duly sustained in the positions designated, by unanimous vote of the Conference.

President Joseph F. Smith, after announcing the commencement of organ recitals in the Tabernacle, said, "These will be free as usual. I do not think any church in the world gives to the world and to the members of the church more free literature, more free art, or more free gospel than does the Church of Jesus Christ of Latter-day Saints."

Folowing which President Smith said: "It is also proposed that Brother A. William Lund be sustained as an assistant historian." Carried.

PRESIDENT JOSEPH F. SMITH.

CLOSING REMARKS.

I regret that we haven't a little more time, but we will try to make the best we can of the little remaining.

I have a resolution, forwarded to me by the Ogden tabernacle choir, which I desire to read, because I think it shows a very excellent spirit:

"At the regular rehearsal of the Ogden tabernacle choir, Thursday evening, last, the following motion was made and carried unanimously: 'That we extend to the director and members of the Salt Lake tabernacle choir the sincere hope that they may be truly successful in holding up high ideals while on their trip to New York. They will represent the entire state of Utah, and as such representatives we desire to uphold and sustain them in every way possible. Bon voyage to the Salt Lake tabernacle choir.'"

The choir sang the anthem, "There's a sound from the vale."

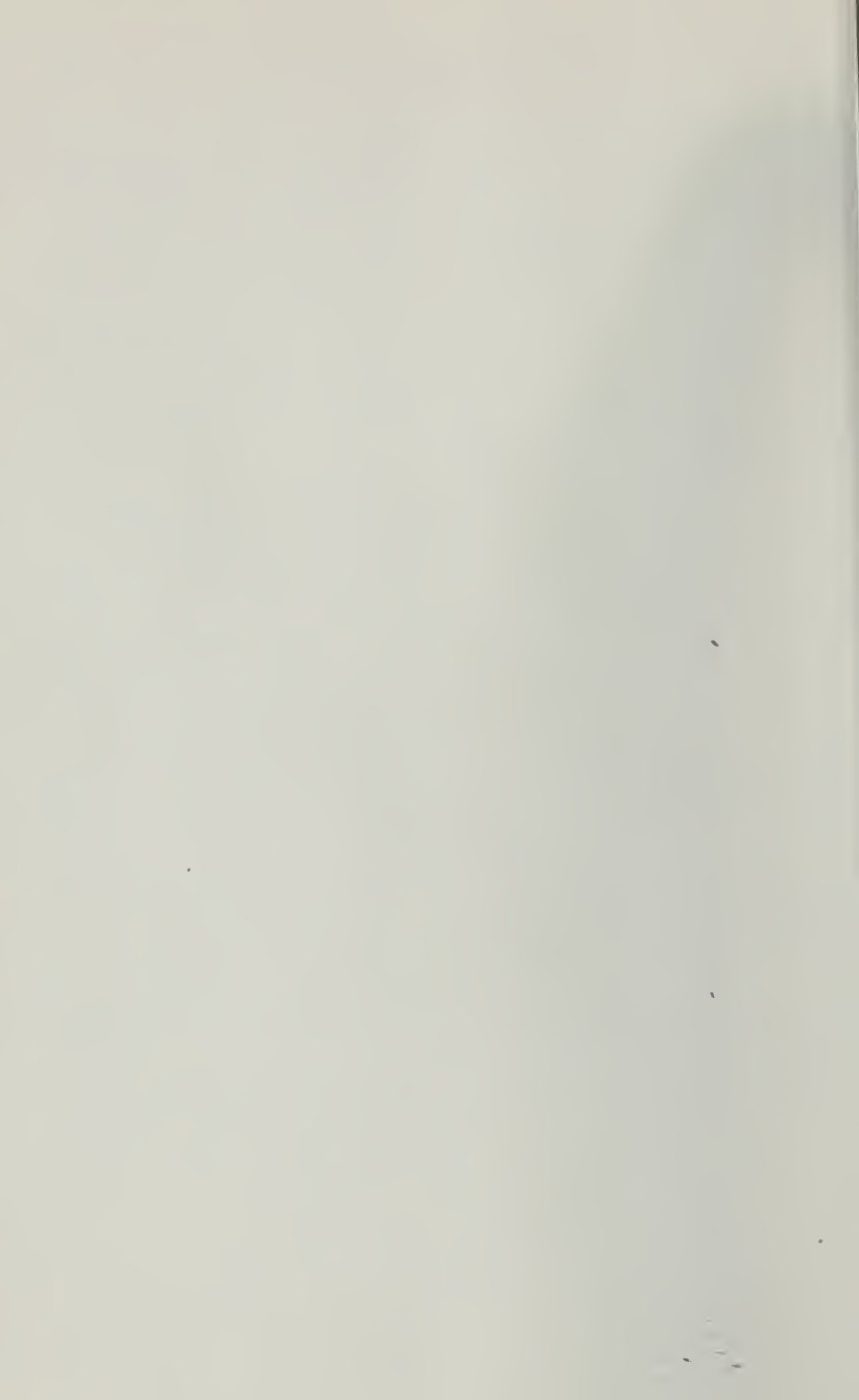
Benediction was pronounced by Patriarch John Smith.

Conference adjourned for six months.

Prof. Evan Stephens conducted the singing of the choir and congregation at all the conference meetings in the Tabernacle, and Prof. John J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball and Tracy Y. Cannon.

The stenographic reports of the discourses were taken by Elders Franklin W. Otterstrom, Frederick E. Barker, and Fred G. Barker.

DUNCAN M. McALLISTER,
Clerk of Conference.



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